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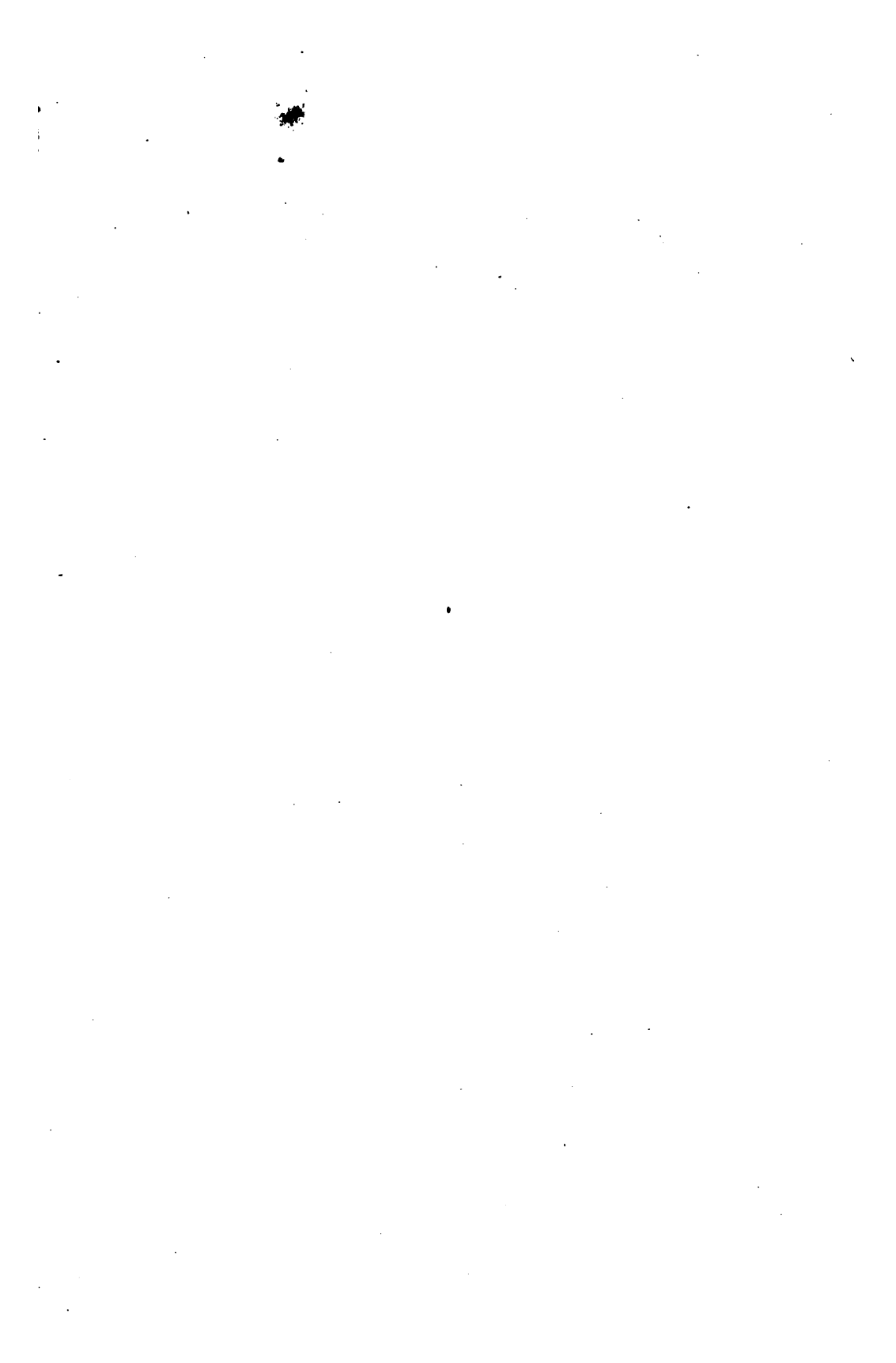
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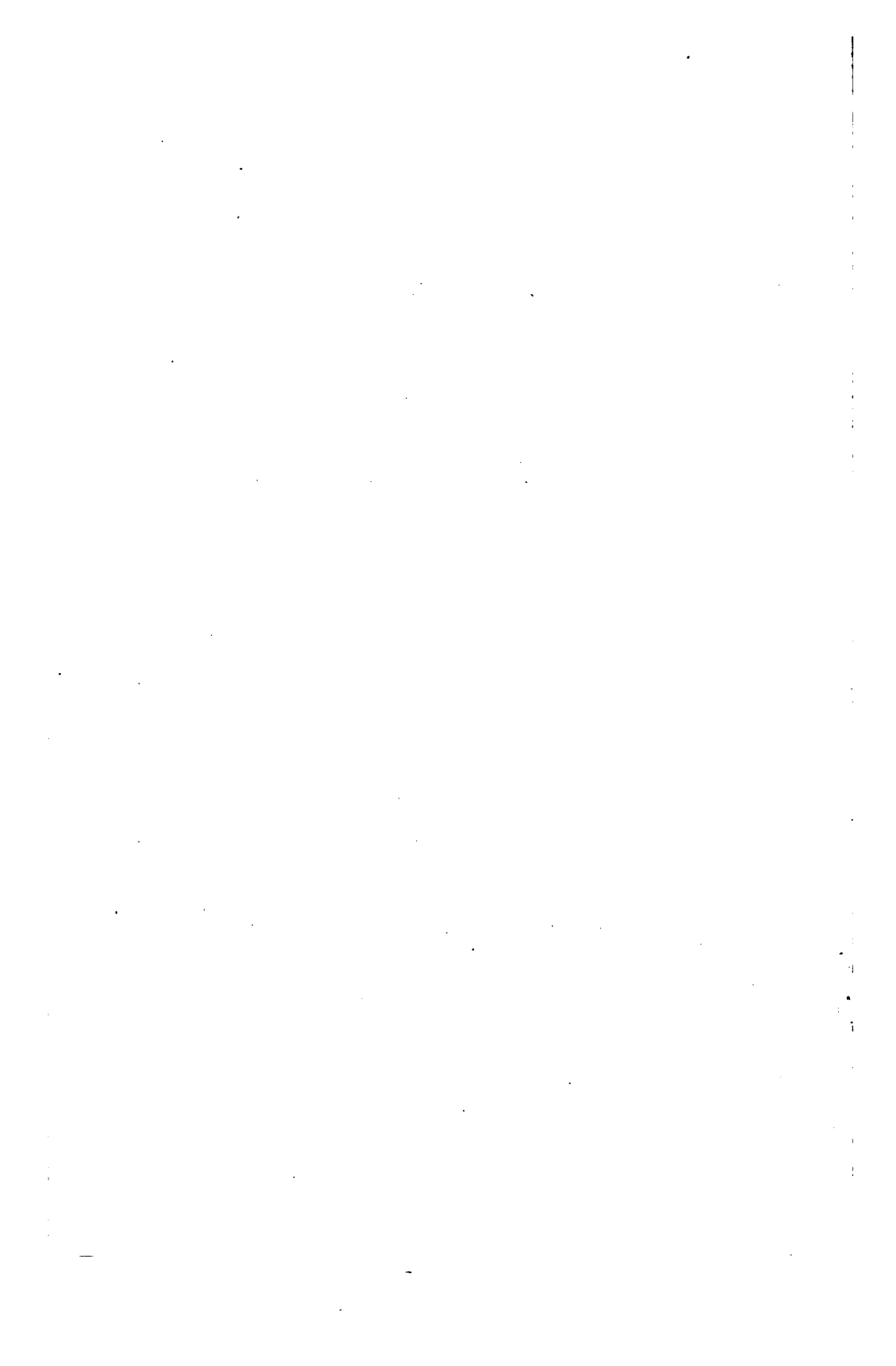
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BY THE REV. S. C. MALAN, D.D.,

VICAR OF BROADWINDSOR,

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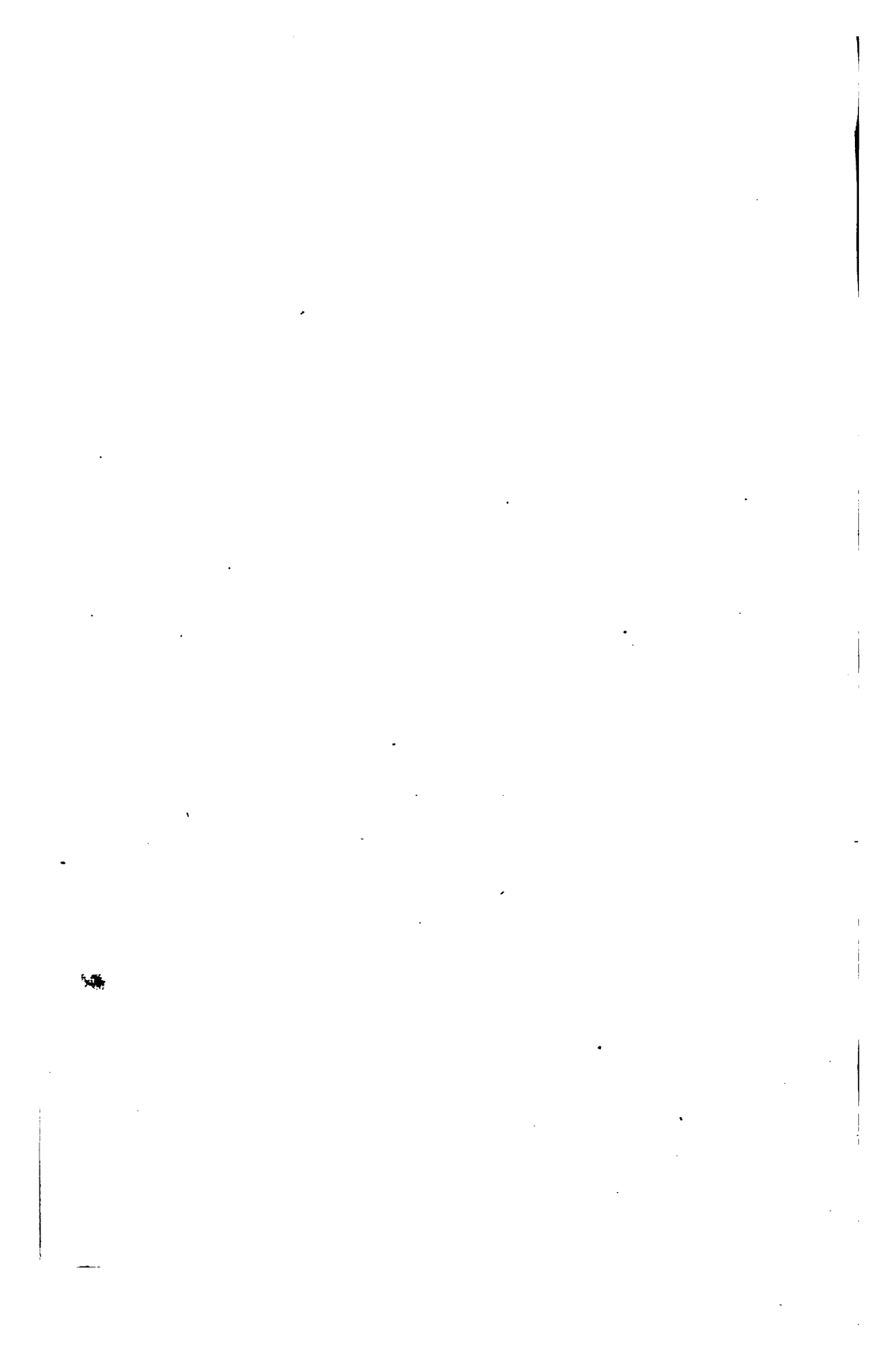
THE
ORIENTALIST'S
GRAMMATICAL VADE-MECUM:

BEING AN
EASY INTRODUCTION TO THE RULES AND PRINCIPLES
OF THE
HINDUSTÁNÍ, PERSIAN, AND GUJARÁTÍ LANGUAGES.

BY
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1853.



TO THE
RIGHT HON'BLE VISCOUNT FALKLAND, G. C. H.

GOVERNOR OF BOMBAY,

THIS HUMBLE ATTEMPT
TO ILLUSTRATE THE GRAMMATICAL RULES AND PRINCIPLES
OF THE
HINDUSTÁNÍ, PERSIAN, AND GUJARÁTÍ LANGUAGES,

IS,

WITH THE GREATEST RESPECT,

Dedicated By

HIS LORDSHIP'S MOST OBEDIENT SERVANT,

THE AUTHOR,

Bombay, June 1853.



PREFACE.

THE object of this work is to facilitate the acquisition of the Hindustání, Persian and Gujarátí languages, by conveying to the eye, at first sight, all that is essentially necessary to know regarding their Grammatical forms and construction, without distracting it with the extended and intricate rules and examples which exhibit themselves on a cursory glance at larger works, such as the Grammars of Forbes, Shakespear, Sir William Jones, and Mr. Clarkson, which are so useful in their own place to the advanced student. When once the simple rules and principles here laid down are thoroughly mastered and fixed in the memory, they will serve as a key, to the speedy understanding of more abstruse and elaborate works on philology, the study of which would otherwise prove difficult and embarrassing to beginners. These outlines have been compiled in such a manner as to convey the greatest number of facts, in the fewest possible words, with a careful avoidance of all redundancy of expression, and superfluous explanations in matters that must be self-evident to an ordinary mind. They do not, however, profess to obviate, or simplify, known difficulties in those peculiarities of idiom and construction with which oriental languages abound, and which can only be comprehended and acquired by a long course of study, and careful attention and application. They are condensed and arranged in an easy and accessible form; and their compiler takes credit to himself only for having methodised, briefly defined, and arranged under their proper heads, matter that appeared to him to be scattered, and sometimes misplaced, in the different grammars from which he has freely extracted,

and which has not unfrequently the effect of misleading and perplexing, instead of aiding the beginner in his studies. It would be presumptuous to think that they are altogether free from the inaccuracies and defects against which he sought to guard.

In the compilation of this little volume, the Compiler's obligations are due to the Grammars of Dr. Forbes, Mr. Shakespear, Sir William Jones, and Mr. Clarkson, from whose works he acknowledges to have borrowed largely; and also to the Rev. Dr. John Wilson, for the valuable assistance rendered, and suggestions offered by him during the time the work has been passing through the press.

GENERAL RULES AND PRINCIPLES
OF THE
HINDUSTÁNÍ GRAMMAR.

GENERAL RULES AND PRINCIPLES OF THE HINDUSTÁNÍ GRAMMAR.

ORTHOGRAPHY.

The letters of the Hindustání Alphabet are Thirty-five in number, and are written and read from right to left.

HINDUSTÁNÍ ALPHABET.

Name.	Detach- ed form.	Combined Form.			Name.	Detach- ed form.	Combined Form.		
		Final	Medial.	Initial.			Final	Medial.	Initial.
Alif.	ا	ا	ا	ا	Shin.	ش	ش	ش	ش
Be.	ب	ب	ب	ب	Sad.	ص	ص	ص	ص
Pe.	پ	پ	پ	پ	Zad.	ظ	ظ	ظ	ظ
Te.	ت	ت	ت	ت	Toe.	ط	ط	ط	ط
Ta.	ث	ث	ث	ث	Zoe.	ظ	ظ	ظ	ظ
Se.	س	س	س	س	Ain.	ع	ع	ع	ع
Jim.	ج	ج	ج	ج	Ghain.	غ	غ	غ	غ
Che.	چ	چ	چ	چ	Fe.	ف	ف	ف	ف
He.	ه	ه	ه	ه	Kaf.	ک	ک	ک	ک
Khe.	خ	خ	خ	خ	Kaf.	ک	ک	ک	ک
Dal.	د	د	د	د	Gaf.	گ	گ	گ	گ
Da.	ذ	ذ	ذ	ذ	Lam.	ل	ل	ل	ل
Zal.	ز	ز	ز	ز	Mim.	م	م	م	م
Re.	ر	ر	ر	ر	Nun.	ن	ن	ن	ن
Ra.	ړ	ړ	ړ	ړ	Waw.	و	و	و	و
Ze.	ز	ز	ز	ز	He.	ه	ه	ه	ه
Zhe.	ژ	ژ	ژ	ژ	Ye.	ی	ی	ی	ی
Sin.	س	س	س	س					

The long Vowels are *alif*. و *waw*. ي *yé*. (and *ain*, which is used as a semi-vowel). They have no determined sound of their own, and their pronunciation depends on three short or primitive Vowels, which are indicated by certain diacritical points; viz. (ـَ) *zabar*, or فـَـثـَـهـَـ *fatha*, (ـِ) *zér* or كـِـسـَـرَـهـَـ *kisra*, and (ـُ) *pésh*, or زـَـمـَـمـَـهـَـ *zamma*; two of these are placed above, and one beneath the letter after which they are sounded.

بر *Bar*, بیر *Bir*, بُر *Bür*, طى *Tun*, طن *Tin*, تُن *Thun*.

The following eight letters, ق and ع ظ ط ض ص ح ث, are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language.

Words containing any of the four dotted letters ढ ढ ढ ढ are purely Indian.

The letters, **ذ** and **و**, do not alter in shape whether Initial, Medial or Final, and they never unite with the letter following to the left, as, **سزاوار . لڑکا . کڑا . پذیرہ . لونڈی . جلدی . حالت**, as, **نظیر . تصویر . پرمردہ**. The letters **ط** and **ظ** in like manner do not alter, but invariably unite with the letter following on the left hand; as, **نظر . واسطی**.

The following Orthographical signs are used in Hindustaní; viz.

MUDDA (—) ^{oo}. This sign is used instead of two *Alifs*, at the beginning of a word, and is always placed over an initial *alif*, which gives it a long sound, as. *u* ^{oo} *a'n*.

HAMZA' (ء) **هَمْزَة** is placed over the Vowels **و** *waw* and **ي** *ye'*, and indicates that the syllable in which it occurs, is to be considered as distinct from the syllable which precedes it; as. **جَاوْن** *jaw'n*. **پَا'ی** *pa'i*.

TASHDID (ّ) **تَشْدِيد** This sign indicates that the Consonant over which it is placed, must be doubled; as, **طَّرّ** *tu'r-ra'* **شَدّ** *Shid-da't*.

JAZAM. (ْ or َ) **جَزَم** signifies amputation, or cutting short, and shews, when in the middle or end of a word, a Consonant is not accompanied by a Vowel, it is said to be **ساکن** *sa'kin* or unaccented. As a general rule, the last letter is inert, and in that case the mark *jazam* is unnecessary.

TANWI'N (ن) **تَنْوِين**. Arabic Nouns occasionally occur in Hindustání, having their final letters marked with this symbol, which signifies the using of the letter **ن** *nu'n*. In Hindustání, the occurrence of such words is not common, being restricted to a few Adverbial expressions, such as, **اِتِّفَاكُنْ** pronounced *ittafa'kun*.

WASLA' (و) **وَصْلَة**. Certain Arabic Nouns, when in a state of construction with another Substantive or Preposition which precedes them, have the last letter of the governing word moveable by the Vowel *zamma*, which serves for the enunciation of the **ا** *alif* of the Article prefixed to the second word, and the **ا** *alif* is marked with this symbol, thus, **اَمِيرُ الْمُؤْمِنِينَ** *Amir-ul-muminin*, Commander of the Faithful.

ETYMOLOGY.

PARTS OF SPEECH.

In Hindustání there are Eight Parts of Speech; viz., Noun, Pronoun, Adjective, Verb, Adverb, Postposition, Conjunction, and Interjection.

Article.

There is no Article in Hindustání, but the English Definite and Indefinite Articles are inherent in the Noun, and the nature of the subject can, therefore, alone point out

which of the two is intended; for, راجا بیٹا *rájá ká betá* may signify, The son of a King, A son of the King, or, The son of the King.

The place of the Indefinite Article may be supplied by the numeral ایک *ek* one, or the Indefinite Pronoun کوئی *koí* Any, and of the Definite Article, by the Demonstrative Pronouns یہ *yih* This, or وہ *wah* That.

NOUN.

Nouns in Hindustání have Gender, Number and Case.

Gender.

Hindustání Nouns partake of the same difficulties in determining their Gender, as exist in the Maráthí and Gújarátí languages; attention to the following rules will, however, be found to be of considerable assistance to the beginner.

1. Nouns denoting animate beings of the Male and Female kinds, are respectively Masculine and Feminine, as, باپ *bá'p* father, mas., ما *má'* mother, fem., and in cases in which the Noun is applicable to both sexes, it may be of either Gender, there being no Neuter in Hindustání.

2. Such Nouns as end in a Consonant, excepting ت *te* and ش *shin*, or in the Vowel ا *alif*, are most commonly Masculine. But Nouns which end in ت *te* or ش *shin* are generally Feminine, as are also Nouns derived from the Sanskrit and Arabic, which end in ا *alif*.

3. Nouns ending in the Vowels و *wa'w* and ی *ye'*, are generally Feminine, though some words will be found that are Masculine, such as, پانی *pa'ní* water. موتی *mo'tí* a pearl. گھی *ghí* clarified butter etc.

Number.

Nouns in Hindustání have two Numbers, Singular and Plural.

Case.

As the Declensions of Nouns differ in some respects, they may be divided into three classes.

The oblique cases, Singular and Plural, are formed by the addition of Postpositions etc. to the Nominative Singular. The Accusative is the same as the Nominative in both Numbers, and the other oblique Cases are formed by adding to the inflection, the Postpositions, ک *ká* for the Genitive, کو *ko* for the Dative, میں *main* or پر *pur* for the Locative, نے *ne* for the Agent, and سے *se*, or an equivalent Postposition, for the Ablative. The Vocative Singular is formed by affixing to the inflection, the Interjection ری *re*, and the Plural by adding و *waw* to the Nominative Plural and omitting the ی *yé* whenever the Nominative ends in it.

Masculine Nouns ending in *alif* (with a few exceptions) or *he'*, in the Singular Number, inflect the final letter in the oblique cases in ی *yé*; thus, Nom. لڑکا *larka'*. Gen. لڑکے کا *larke' ka'*. Dat. لڑکے کو *larke' ko*. etc.

Nouns ending in any other letter than *alif* or *he'* in the Singular Number, whether Masculine or Feminine, retain the Nominative uninflected in the oblique Cases, thus, Nom. باپ *ba'p*. Gen. باپ کا *ba'p ka'*. Dat. باپ کو *ba'p ko*, &c.

Masculine Nouns ending in *alif* or *he'* in the Singular, make the Nominative Plural in ی *yé*, the same as the inflection in the Singular, as, لڑکا *larka'*, sing. لڑکے *larke'*, plural. But all Masculine Nouns ending in any other letter, make the Nominative Plural, the same as the Nominative Singular. In both cases the inflections in the Plural are formed by adding ون *o'n* to the Nominative, but when this ends in ی *yé*, the ی *yé* is omitted.

Feminine Nouns ending in *alif*, and also a few Masculine Nouns, do not admit of inflection in the Singular Number. Their Plurals are formed by adding ون *o'n* to the Nominative.

Feminine Nouns, excepting such as end in the Singular in ی *yé*, form their Nominative and Accusative Plurals by adding ین *é'n* to the Nominative; those ending in ی *yé* form them by adding ان *an*. In both cases the inflections in the Plural are formed, as in Masculine Nouns, by adding ون *on*.

Declension of Nouns.

The difference in the declensions is exhibited in the following examples.

FIRST CLASS.

This Class includes Nouns of the Feminine Gender.

رات Ra't NIGHT.

1. Nom.	رات	Night.	رائین	Nights.
2. Gen.	رات کا	Of the Night.	راتوں کا	Of Nights.
3. Dat.	رات کو	To the Night.	راتوں کو	To Nights.
4. Ac.	رات	Night.	رائین	Nights.
5. Abl.	رات سے	From the Night.	راتوں سے	From Nights.
6. Loc.	رات میں	In, or on the Night.	راتوں میں	In, or on Nights.
7. Agt.	رات نے	By the Night.	راتوں نے	By Nights.
8. Voc.	ای رات	O Night.	ای راتو	O Nights.

SECOND CLASS.

This Class includes Masculine Nouns, excepting such as end in *alif* (purely Indian), *an*, and *he*.

شیر Sheer TIGER.

1. Nom.	شیر	Tiger.	شیر	Tigers.
2. Gen.	شیر کا	Of a Tiger.	شیروں کا	Of Tigers.
3. Dat.	شیر کو	To a Tiger.	شیروں کو	To Tigers.
4. Ac.	شیر	Tiger.	شیر	Tigers.
5. Abl.	شیر سے	From a Tiger.	شیروں سے	From Tigers.
6. Loc.	شیر میں	In, or on a Tiger.	شیروں میں	In, or on Tigers.
7. Agt.	شیر نے	By a Tiger.	شیروں نے	By Tigers.
8. Voc.	ای شیر	O Tiger.	ای شیرو	O Tigers.

THIRD CLASS.

This Class includes Masculine Nouns purely Indian terminating in *alif*, and also a few ending in *an*, and *he*.

کٹا Kutta' Dog.

1. Nom.	کٹا	Dog.	کٹی	Dogs.
2. Gen.	کٹی کا	Of a Dog.	کٹوں کا	Of Dogs.
3. Dat.	کٹی کو	To a Dog.	کٹوں کو	To Dogs.
4. Ac.	کٹا	Dog.	کٹی	Dogs.

- | | | | | |
|---------|---------|------------------|----------|-----------------|
| 5. Abl. | کٲی سی | From a Dog. | کٲون سی | From Dogs. |
| 6. Loc. | کٲی مین | In, or on a Dog. | کٲون مین | In, or on Dogs. |
| 7. Agt. | کٲی نی | By a Dog. | کٲون نی | By Dogs. |
| 8. Voc. | ای کٲی | O Dog. | ای کٲو | O Dogs. |

PRONOUN.

There are six sorts of Pronouns in Hindustání, viz : Personal, Demonstrative, Possessive, Interrogative, Relative and Indefinite.

Personal Pronouns.

Personal Pronouns have a declension peculiar to themselves. The Genitive Singular of the First and Second Persons end in را *rá*, ری *ré*, ری *ri*, instead of ک *ká*, کی *ké*, کی *kí*, and the Plurals in ها *árá*, هاری *áre*, هاری *ári*, instead of ون *on* &c. The other Cases Singular, are formed by adding the requisite Postpositions to the inflections مجھ *mujh* and تجھ *tuj*; (the Dative and Accusative may also add کو *kó* or ی *yé*,) the Plural of which is formed in ین *én*. The Case denoting the Agent, Singular, is formed by adding نی *ne*, to the Noun, as, میں نی *main ne*, and not مجھ نی *mujh ne*.

There is no Personal Pronoun of the Third Person in Hindustání, it is, however, supplied by the Demonstrative Pronouns یہ *yih*, This, These, and وہ *wah*, That Those. یہ *yih*, is used when reference is made to a person or object that is near, and وہ *wah*, to that which is remote.

In the Declension of Personal Pronouns it will be observed that, there are three distinct forms; viz. Nom : Sing : میں *main*, Gen : Sing : میرا *merá* and oblique cases Sing : , مجھ *mujh*, and in the Plural, Nom : ہم *ham*. Gen : ہمارا *hamará* and oblique cases ہم *ham* or ہمیں *hamáin*. From the oblique modifications مجھ *mujh* and ہم *ham*, the other oblique cases are formed as noticed above, by adding the

requisite Postpositions, except that the Case denoting the Agent is in the Singular *میں نی main ne*, instead of *مجھ نی mujhné*.

میں Mein I.

1. Nom.	میں I.	هم We.
2. Gen.	میرا Of Me.	ہمہارا Of Us, Our.
3. Dat.	مجھ کو To Me.	هم کو To Us.
4. Ac.	مجھی Me.	ہمیں Us.
5. Abl.	مجھ سے From Me.	هم سے From Us.
6. Loc.	مجھ میں In Me.	هم میں In Us.
7. Agt.	میں نی By Me.	هم نی By Us.

تو Tu THOU.

1. Nom.	تو Thou.	تم You.
2. Gen.	تیرا Of Thee, Thy.	تمہارا Of You, Your.
3. Dat.	تجھ کو To Thee	تم کو To You.
4. Ac.	تجھی Thee.	تمہیں You.
5. Abl.	تجھ سے From Thee.	تم سے From You.
6. Loc.	تجھ میں In Thee.	تم میں In You.
7. Agt.	تو نی By Thee.	تم نی By You.

Demonstrative Pronouns.

The Demonstrative Pronouns *یہ yih* This, These, and *وہ wah* That, Those, supply the place of our Third Person, He, She, It and They. They are the same for both Genders, and are thus declined.

یہ yih THIS.

Nom.	یہ This, He, She It.	یہ These, or They.
Gen.	اس کا Of This. Him. Her, It.	انکا Of These. Them.
Dat.	اس کو To This. Him. Her. It	انکو To These. Them.

Ac.	سي This. Him, Her, It.	نهن These. Them.
Abl.	س سي From This. Him, &c.	ن سي From These &c.

و uh THAT.

Nom.	و That. He, She, It.	وي Those, or They.
Gen.	ا سكا Of That. Him, Her, It.	ا نكا Of Those. Them.
Dat.	ا سكو To That. Him, Her, It.	ا نكو To Those. Them.
Ac.	ا سي That. Him, Her, It.	ا نهن Those. Them.
Abl.	ا س سي From That. Him, &c.	ا ن سي From Those. Them.

It will be observed that the Nominatives *ي* *yih* and *و* *wuh*, are changed into *ا* *is*, for the oblique cases Singular; and the Nominative Plural *ي* *ye*, becomes *ا* *in* for the oblique Plural. *ي* *yih* has reference to a person or object that is near, and *و* *wuh* to that which is remote.

Possessive Pronouns.

The Genitive Cases, Singular and Plural, of the Personal and Demonstrative Pronouns, *ميرا* *merá*, *همارا* *hamdrá*, *تيرا* *terá*, *تمهرا* *tumhárá*, *ا* *iská*, *ا* *uská*, *ا* *inká* and *ا* *unká*, are used Adjectively as Possessives, and not as Nouns, and are subject to the same rules as Adjectives which end in *alif*. They have two Genders, and are thus declined.

MASCULINE.

بيتا *Beta'*, SON.

Nom.	ميرا بيتا My Son.	ميري بيتي My Sons.
Gen.	ميري بيتي کا Of my Son.	میری بیٹوں کا Of my Sons.
Dat.	ميري بيتي کو To my Son.	ميري بیٹوں کو To my Sons.
Abl.	ميري بيتي سي From my Son.	میری بیٹوں سي From my Sons.

FEMININE.

بيتي *Beti'*, DAUGHTER.

Nom.	میری بیٹی My Daughter.	ميري بیٹیاں My Daughters.
Gen.	ميري بیٹی کا Of my Daughter.	میری بیٹیوں کا Of my Daughters.

Dat. میری بیٹیوں کو To my Daughter. میری بیٹیوں کو To my Daughters

Abl. میری بیٹی سے From my Daughter. میری بیٹیوں سے From my [Daughters.

In addition to these, there is another Possessive of frequent occurrence; viz. اپنا *apná* Own, or, belonging to self, which is used with or without the Personal Pronouns, thus; *میں اپ* *main áp*, or *اپ* *ap* alone, I myself. It is thus declined.

اپ *Ap.* Own,

Nom.	اپ	Self. Myself &c.
Gen.	اپنا	Own. Of Self &c.
Dative and Ac.	{ اپ کو . اپنی کو } { اپنی تین }	To Self. Self.
Abl.	اپنی سے	From Myself.

This Pronoun is also used by way of respect in place of the Pronoun of the Second Person, *تمہارا* *tumha'ra*, and when thus employed, it is declined like a word of the second class of Substantives under the Singular form, thus :—

Nom.	آپ	Your Honor.
Gen.	آپکا	Of Your Honor.
Dat. & Ac.	آپ کو	To Your Honor, Your Honor.
Abl.	آپ سے	From Your Honor.
Loc.	آپ میں	In Your Honor.
Agt.	آپ ہی	By Your Honor.

Interrogative Pronouns.

There are two Interrogative Pronouns in Hindustání, *کون* *kaun*, Who and *کیا* *kyá*, What. The former is applied to persons and things indiscriminately, and the latter to inanimate objects only. They are thus declined :—

ڪون *kaun*, WHO.

Nom.	ڪون	Who.	ڪون	Who.
Gen.	ڪس ڪا	Of Whom.	ڪن ڪا	Of Whom.
Dat.	ڪس ڪو	To Whom.	ڪن ڪو	To Whom.
Ac.	ڪسي	Whom.	ڪنهن	Whom.
Abl.	ڪس سي	From Whom.	ڪن سي	From Whom.

ڪيا *kyā*, WHAT.

Nom.	ڪيا	What.	ڪيا	What.
Gen.	ڪا هي ڪا	Of What.	ڪا هي ڪا	Of What.
Dat.	ڪا هي ڪو	To What.	ڪا هي ڪو	To What.
Ac.	ڪيا	What.	ڪيا	What.
Abl.	ڪا هي سي	From What.	ڪا هي سي	From What.

The Interrogatives Who, Which, and What, are expressed by adding *sa'*, to ڪون *kaun*, in the Nominative and Accusative Singular, and *si* *se'*, in the oblique of both Numbers, and in the Nominative Plural.

Relative Pronouns.

The English Relative Pronouns, Who, Which, and That, do not exist in Hindustání, but their place is supplied by two improper Relatives, to which there are no corresponding Pronouns in English. The one is جو *jo*, which may be rendered, *That man who*, or, *That thing which*; and the other سو *so*, which is used in the second clause of a sentence when it has been commenced by جو *jó*, thus; جو تون نه ڪها ٿي *jo tum ne kahá hai*, *so sab such hai*, that is all true, which you have said. They are thus declined.

RELATIVE.

Nom.	جو	That Man who &c.	جو	Those Men who.
Gen.	جس ڪا	Of That &c.	جن ڪا	Of Those &c.
Dat.	جس ڪو	To That &c.	جن ڪو	To Those &c.
Ac.	جسي	That &c.	جنهن	Those &c.
Abl.	جس سي	From That &c.	جن سي	From Those &c.

CORRELATIVE.

Nom.	سو	That.	سو	Those.
Gen.	تس کا	Of That.	تن کا	Of Those.
Dat.	تسکو	To That.	تن کو	To Those.
Ac.	تسی	That.	تھون	Those.
Abl.	تس سی	From That.	تن سی	From Those.

Indefinite Pronouns.

All words which have more or less a pronominal signification, may be classed under this head. They are all regular in their inflections, with the exception of *کوئی* *koí* Any, and *کچھ* *kúchh*, Some, which are thus inflected in the oblique cases.

Nom.	کوئی	Any one, Some one.	کچھ	Any thing, Something.
Obl.	کسی کا	&c.	کس کا	&c.

The following Indefinite Pronouns are of most frequent occurrence.

تنا *itna*, or اتنا *itna*, So many; جتنا *jitna*, or جتنا *jitna*, As many; کتنا *kitna*, or کتنا *kitta*, How many; کئی *ka*, ' and چند *chand*, Some, Several, Many; ہر *har*, Each; بہت *bahut*, Many, Much; سب *sa'b*, All; فلاں *fulána*, A certain one, etc.

ADJECTIVE.

All Adjectives, excepting such as end in *alif* and *hé* have neither Gender, Number, Inflection or Case; and are generally placed before their Substantives, as in English.

Masculine Adjectives ending in *alif* and *hé*, preceded by a *zabar*, form the Feminine Gender by changing these letters into *ye'*, as, گورا *gora* *larka'*, a fair boy. گوری *gori* *larki'*, a fair girl. Such

Adjectives require the Nominative Singular to be changed into *ye'*, in the oblique cases, thus, Nom. گورا *gora* *larka'*, a fair boy, Gen. گوری *gore* *larke ka'*, of a fair boy, etc. In the Plural, the Nominative is changed into *ye'*, and the oblique cases remain the same as the Nominative Plural; thus, Nom. گوری *gore*

larke, fair boys, Gen. Plu. گوري لڑكون کا *gore larko'n ka*, of fair boys, etc.

When the Feminine of an Adjective ends in *ی ye*, it remains unchanged in the oblique cases, both in the Singular and the Plural, thus ; Nom. Sing. گوري لڑکي *gori' larki'*, a fair girl. Gen. Sing. گوري لڑکي کا *gori' larki' ka*, of a fair girl, Gen. Plu. گوري لڑکيون کا *gori larki'on ka*, of fair girls, etc. The Nominative Plural is generally the same as the Nominative Singular.

Degrees of Comparison.

Adjectives in Hindustání have, properly speaking, no Degrees of Comparison, but for the Comparative, the Particle *سي se*, is added to the Noun which is the subject of comparison ; thus, *یہ گھر درخت سے بلند ہے* *yih ghar darhukht se buland hai*, this house is higher than the tree ; and for the Superlative, *سب sab*, all, is prefixed, and *سي se*, affixed, thus ; *سب انبون میں سے یہ پکا ہے* *sab anbón main se yih pakah hai*, of all the mangoes, this is the ripest. The Superlative is also sometimes formed by a repetition of the Positive, with the Particle *سي se*, interposed, thus, *اچھا سے اچھا* *ache se achá*, the best.

The Degrees of Comparison are not unfrequently expressed by the addition of Adverbs, as, *زیادہ* *ziya'da*, more, *کم kam*, less, *بہت bahut*, much, very, *تھورا* *toara*, little, etc. Example. *یہ گھر اس گھر سے زیادہ بلند ہے* *yih ghar us ghar se ziya'da buland hai*, this house is more lofty than that house.

VERB.

Hindustání Verbs are of three kinds, Active or Transitive, Neuter or Intransitive, and Passive. They are all Regular, and to them belong Number, Person, Gender and Tense.

The Infinitive of all Hindustání Verbs ends in *نا ná*, as, *بولنا* *bolná*, to speak ; by striking off this Particle, we have

the Root of the Verb بول *bol*, speak thou, which is also the Second Person Singular of the Imperative. By changing ٴ *ná*, into ٴ *tá*, or adding ٴ *ta*, to the Root بول *bol*, we have the Present Participle بولٴ *boltá*, speaking; and the Past Participle is formed by adding ٴ *alif*, to the Root, (or leaving out the ٴ *nun*, of the Infinitive,) as, بول *bol*, speak thou, (or Infinitive بولٴ *bolná*, to speak,) Past Part: بولا *bolá*, spoken. When either of the long Vowels و *wáw* and ي *yé*, precede the ٴ *ná*, the ٴ *ná*, is changed into ى *yé*, as, لا *láná*, to bring, Past Part. لا ى *láyá*, brought. So رونا *roná*, to weep, makes روى *royá*, in the Past Participle.

From these three principal parts of the Verb, بولٴ *bol*, بولٴ *boltá*, and بولا *bolá*, all the other parts are formed, either by the addition of terminations, or by means of the Auxiliary Verb "To Be."

Formation of Tenses.

Some of the Tenses are formed simply from the Root, and others by compounding the Present and Past Participles, with the Tenses of the Auxiliary Verb.

PRESENT. This Tense is formed by the Present Participle being compounded with the Simple Present of هونا *hona'*, as, میں بولٴ ہوں *main boltá hu'n*, I am speaking.

PAST. This Tense is formed like the Past Participle by adding ٴ *alif*, to the Root, as, بول *bol*, Speak thou, میں بولا *main bolá*, I spoke.

PERFECT. This Tense is formed by compounding the Past Participle with the Simple Present of هونا *hona'*, as, میں بولا ہوں *main bolá hu'n*, I have spoken.

IMPERFECT. This Tense is formed by compounding the Present Participle with the Simple Imperfect of هونا *hona'*, as, میں ہوتا تھا *main hotá thá*, I was.

PLUPERFECT. This Tense is formed by compounding the Past Participle, with the Simple Imperfect of هونا *hona'*, as, میں بولا تھا *main bolá thá*, I had spoken.

FUTURE. This Tense is formed from the Imperative by adding to it ونگا *hu'ngá*, as, بول *bol*, Speak thou, میں بولونگا *main bolu'ngá*, I shall or will speak.

PRESENT FUTURE. This Tense is formed by compounding the Present Participle with the Future of ہونا *hona'*, as, میں بولتا ہوں گا *main bolta'hunga'*, I may, shall or will be speaking.

PAST FUTURE. This Tense is formed by compounding the Past Participle, with the Future of ہونا *hona'*, as, میں بولا ہوں گا *main bolahunga'*, I may have spoken.

PAST CONDITIONAL. This Tense is formed from the Imperative like the Present Participle, by adding to it تا *ta'*, as, بول *bol*, Speak thou, بولتا میں *main bolta'*, Had I spoken.

AORIST. This Tense is formed from the Imperative by adding to it, on, as, بول *bol*, Speak thou, میں بولوں *main bolu'n*, I may speak.

THE PRESENT PARTICIPLE, is formed from the Imperative, by adding to it تا *ta'*, as, بول *bol*, Speak thou, بولتا *bolta'*, Speaking.

THE PAST PARTICIPLE, is formed from the Imperative by adding to it *alif*, as, بول *bol*, Speak thou, بولا *bola'*, Spoken.

THE PERFECT PARTICIPLE, is formed from the Imperative by adding to it. کر *ka'r*, کی *ke'*, کر کے *ka'rke'*, or پی *ye'*, as, بول *bol*, Speak thou, بولکر *bol'kar*, بول کے *bol'ke'*, بول کر کے *bol'karke'*, and بولی *bole'*, Having spoken.

The only exceptions to the rules for the formation of the above Tenses, and their different Persons, are the following.

1. When the Imperative of a Verb ends in *alif* or وا *wa'*, the Past Tense is formed by inserting a ی *ye'*, between the termination, and the last Vowel of the Root, as, Imperative لا *la'*, bring thou, Past: لایا *laya'*, brought. In which case the termination of the Masculine Plural, and of the Feminine Singular and Plural, is dropped, unless the last is formed in ان *ya'n*, when it merely drops the پی *ye'*, as, لایا *laya'*, He brought, لائی *la'e'*, They brought, and لائی *la,i'*, She brought.

2. When the Imperative ends in a Vowel, ا وا *wa'*, may be inserted between it, and the terminations of the Second and Third Persons Singular, and the First and Third Persons Plural of the three Future Tenses, thus ;

First Person.	لاؤں گا	First Person.	لاؤں
Second Person.	لاؤگا or لایگا	Second Person.	لاؤی or لائی

Conjugation of the Verb.

Verbs in Hindustání are exceedingly regular in their construction, and are all conjugated in exactly the same manner.

It should be borne in mind that, throughout the conjugation of all Verbs, when the Singular terminates in 'alif, Masculine, the Plural becomes ي *yé*; and the Feminine always ends, in the Singular in ی *yé*, and in the Plural in ين *en* or يان *yan*.

AUXILIARY VERB.

هونا *Hona'*, To BE.

Present Tense.

میں ہوں	I am.	ہم ہیں	We are.
توہی	Thou art.	تم ہو	You are.
وہ ہے	He, She, It is.	وی ہیں	They are.

Past Tense.

میں تھا	I was.	ہم تھی	We were.
تو تھا	Thou wast.	تم تھی	You were.
وہ تھا	He or It was.	وی تھی	They were.

Future Tense.

میں ہوں گا	I shall or will be.	ہم ہوں گے	We shall or will be.
تو ہو گا	Thou shalt or wilt be.	تم ہو گے	You shall &c.
وہ ہو گا	He or It shall &c.	وی ہوں گے	They shall &c.

TRANSITIVE VERB.

مارنا *Ma'rna'*, To BEAT.

Present Tense.

میں مارتا ہوں	I am beating.	ہم مارتے ہیں	We are beating.
تو مارتا ہے	Thou art beating.	تم مارتے ہو	You are beating.
وہ مارتا ہے	He is beating	وی مارتے ہیں	They are beating.

Past Tense.

میں نے مارا	I beat.	ہم نے ماری	We beat.
تو نے مارا	Thou beatedst.	تم نے ماری	You beat.
اُس نے مارا	He beat.	اُن نے ماری	They beat.

Perfect Tense.

میں نے مارا ہی	I have beaten.	ہم نے ماری ہیں	We have beaten.
تو نے مارا ہی	Thou hast beaten.	تم نے ماری ہو	You have beaten.
اُس نے مارا ہی	He has beaten.	اُن نے ماری ہیں	They have beaten.

Imperfect Tense.

میں مار رہا تھا	I was beating.	ہم مار رہے تھے	We were beating.
تو مار رہا تھا	Thou wast beating.	تم مار رہے تھے	You were beating.
وہ مار رہا تھا	He was beating.	وی مار رہے تھے	They were beating.

Pluperfect Tense.

میں نے مارا تھا	I had beaten.	ہم نے ماری تھی	We had beaten.
تو نے مارا تھا	Thou hadst beaten.	تم نے ماری تھی	You had beaten.
اُس نے مارا تھا	He had beaten.	اُن نے ماری تھی	They had beaten.

Future Tense.

میں ماروں گا	I shall or will beat.	ہم مارینگے	We shall or will beat.
تو مارے گا	Thou shalt or wilt beat.	تم مارو گے	You shall or will beat.
وہ مارے گا	He shall or will &c.	وی مارینگے	They shall or will beat.

Present Future Tense.

میں مارا ہوں گا	I may, shall, &c. be beating.	ہم مار رہے ہو	We may &c. be beating.
تو مارا ہو گا	Thou mayst, shalt &c.	تم مار رہے ہو گے	You may &c. be beating.
وہ مارا ہو گا	He may, shall, &c.	وی مار رہے ہو گے	They may &c. be beating.

Past Future Tense.

میں نی مارا ہونگا	I may have beat-	ہم نی ماری ہوینگے	We may
	en.		have beaten.
تو نی مارا ہوگا	Thou mayst have &c.	تم نی ماری ہوگی	You may
			have beaten.
اُس نی مارا ہوگا	He may have beaten.	اُن نی ماری ہوینگے	They
			may have beaten.

Past Conditional.

میں مارتا	Had I beaten.	ہم مارتے	Had we beaten.
تو مارتا	Hadst thou beaten.	تم مارتے	Had you beaten.
وہ مارتا	Had he beaten.	وی مارتے	Had they beaten.

Aorist.

میں ماروں	I may beat.	ہم ماریں	We may beat.
تو ماری	Thou mayst beat.	تم مارو	You may beat.
وہ ماری	He may beat.	وی ماریں	They may beat.

IMPERATIVE.

ما ر *ma'r*. Beat thou.

INFINITIVE.

مارنا *ma'rna'*. To beat.

PARTICIPLES.

Present. مارتا *ma'rta'*, Beating.

Past. مارا *ma'ra'*, Beaten.

Imperfect. مار *mar*, ماری *ma're*, مارکی *ma'rke*, مارکر *ma'rkar*,
and مار کرکی *ma'r, kar, ke*. Having beaten.

Peculiarity. Active Verbs in the Past Tense, in general require that the Noun, with which they are in construction, should be followed by the particle نی *né*, in which case, the Verb agrees with the object, and not with the nominative.

INTRANSITIVE VERB.

بولنا *Bolna'*, To Speak.*Present Tense.*

میں بولنا ہوں	I am speaking.	ہم بولتی ہیں	We are speaking.
تو بولنا ہے	Thou art speaking.	تم بولتی ہو	You are speaking.
وہ بولنا ہے	He is speaking.	وی بولتی ہیں	They are speaking.

Past Tense.

میں بولا	I spoke.	ہم بولی	We spoke.
تو بولا	Thou spokest.	تم بولی	You spoke.
وہ بولا	He spoke.	وی بولی	They spoke.

Perfect Tense.

میں بولا ہوں	I have spoken.	ہم بولی ہیں	We have spoken.
تو بولا ہے	Thou hast spoken.	تم بولی ہو	You have spoken.
وہ بولا ہے	He has spoken.	وی بولی ہیں	They have spoken.

Imperfect Tense.

میں بولنا تھا	I was speaking.	ہم بولتی تھی	We were speaking.
تو بولنا تھا	Thou wast speaking	تم بولتی تھی	You were speaking.
وہ بولنا تھا	He was speaking.	وی بولتی تھی	They were speaking.

Pluperfect Tense.

میں بولا تھا	I had spoken.	ہم بولی تھی	We had spoken.
تو بولا تھا	Thou hadst spoken.	تم بولی تھی	You had spoken.
وہ بولا تھا	He had spoken.	وی بولی تھی	They had spoken.

Future Tense.

میں بولوں گا	I shall or will speak.	ہم بولیں گی	We shall or will speak.
تو بولیں گے	Thou shalt or wilt &c.	تم بولوں گے	You shall or will &c.
وہ بولیں گے	He shall or will &c.	وی بولیں گی	They shall or will &c.

Present Future Tense.

میں بولنا ہونگا	I may &c. be speaking.	ہم بولتی ہوینگی	We may &c. be speaking.
تو بولنا ہوگا	Thou mayst &c. be speaking.	تم بولتی ہوگی	You may &c. be speaking.
وہ بولنا ہوگا	He may &c. be speaking.	وی بولتی ہوینگی	They may &c. be speaking.

Past Future Tense.

میں بولا ہونگا	I may have spoken.	ہم بولی ہوینگی	We may have spoken.
تو بولا ہوگا	Thou mayst have &c.	تم بولی ہوگی	You may have &c.
وہ بولا ہوگا	He may have &c.	وی بولی ہوینگی	They may have &c.

Past Conditional.

میں بولنا	Had I spoken.	ہم بولتی	Had we spoken.
تو بولنا	Hadst thou spoken.	تم بولتی	Had you spoken.
وہ بولنا	Had he spoken.	وی بولتی	Had they spoken.

Aorist.

میں بولوں	I may speak &c.	ہم بولیں	We may speak.
تو بولی	Thou mayst speak.	تم بولو	You may speak.
وہ بولی	He may speak.	وی بولیں	They may speak.

IMPERATIVE.

بول *bol*, Speak thou.

INFINITIVE.

بولنا *bolna'*, To speak.

PARTICIPLES.

Present. بولنا *bolta*. Speaking.

Past. بولا *bola'*, Spoken.

Imperfect. بول *bol*, بولی *bole*, بولکی *bolke*, بولکر *bolker*, and بولکرکی *bolkarke*. Having spoken.

Passive Voice.

The Passive Voice is formed by employing the Past (or Passive) Participle of an Active Verb, along with the Neuter Verb جانا *jána*, 'To Go, or, To Be ; as, مارا جانا *mára jána*, To be beaten.

PASSIVE VERB.

مارا جانا *Mára'já'na*, To Be Beaten.

Present Tense.

مین مارا جاتا ہوں	I am being	ہم ماری جاتی ہیں	We are being
	beaten.		beaten.
تو مارا جاتا ہے	Thou art being	تم ماری جاتی ہو	You are being
	&c.		&c.
وہ مارا جاتا ہے	He is being	وی ماری جاتی ہیں	They are being
	&c.		&c.

Past Tense.

مین مارا گیا	I was beaten.	ہم ماری گئی	We were beaten.
تو مارا گیا	Thou wast beaten.	تم ماری گئی	You were beaten.
وہ مارا گیا	He was beaten.	وی ماری گئی	They were beaten.

Perfect Tense.

مین مارا گیا ہوں	I have been beaten.	ہم ماری گئی ہیں	We have been beaten.
تو مارا گیا ہے	Thou hast been	تم ماری گئی ہو	You have been
	&c.		beaten.
وہ مارا گیا ہے	He has been	وی ماری گئی ہیں	They have been
	&c.		beaten.

Imperfect Tense.

مین مارا جاتا تھا	I was beaten,	ہم ماری جاتی تھی	We were beaten-
	or being beaten.		en &c.
تو مارا جاتا تھا	Thou wast	تم ماری جاتی تھی	You were beaten-
	beaten &c.		en &c.
وہ مارا جاتا تھا	He was beat	وی ماری جاتی تھی	They were
	en &c.		beaten &c.

Pluperfect Tense.

میں مارا گیا تھا	I had been beaten.	ہم ماری گئی تھی	We had been beaten.
تو مارا گیا تھا	Thou hadst been &c.	تم ماری گئی تھی	You had been beaten.
وہ مارا گیا تھا	He had been &c.	وی ماری گئی تھی	They had been beaten.

Future Tense.

میں مارا جاؤں گا	I shall or will be beaten.	ہم ماری جاؤں گے	We shall or will be beaten.
تو مارا جاؤں گا	Thou shalt or wilt &c.	تم ماری جاؤ گے	You shall or will &c.
وہ مارا جاؤں گا	He shall or will &c.	وی ماری جاؤں گے	They shall or will &c.

Past Conditional.

اگر میں مارا جاتا	If I be, or had been beaten.	اگر ہم ماری جانی	If we be, or had been beaten.
اگر تو مارا جاتا	If thou be, or hadst been &c.	اگر تم ماری جانی	If you be, or had &c.
اگر وہ مارا جاتا	If he be, or had been &c.	اگر وی ماری جانی	If they be, or had &c.

Aorist.

میں مارا جاؤں	I may be beaten.	ہم ماری جاویں	We may be &c.
تو مارا جاوی	Thou mayst be beaten.	تم ماری جاؤ	You may be beaten.
وہ مارا جاوی	He may be &c.	وی ماری جاویں	They may be &c.

IMPERATIVE.

مارا جا *ma'ra'ja'*. Be thou beaten.

INFINITIVE.

مارا جانا *ma'ra'ja'na'*. To be beaten.

PARTICIPLES.

Present. مارا جاتا *māra' jata'.* Being beaten.

Past. مارا گیا *māra' gaya'.* Beaten.

Irregular Verbs.

There are no Irregular Verbs in Hindustání, but the following six words are slightly anomalous in the formation of the Past Participle; with these exceptions, the various Tenses unerringly follow according to rule.

<i>Infinitives.</i>			<i>Past Participles.</i>	<i>Singular.</i>	<i>Plural.</i>
	جانا	<i>ja'na'</i> To Go.		گیا <i>gaya'</i>	گئی <i>ga,e.</i>
	کرنا	<i>ka'rna'</i> To Do.		کیا <i>kiya'</i>	کیئی <i>ki',e.</i>
	مرنا	<i>marna'</i> To Die.		موا <i>mu,a'</i>	موتی <i>mu',e.</i>
	هونا	<i>hona'</i> To Be.		هوا <i>hu,a'</i>	هوتی <i>hu',e.</i>
	دینا	<i>dena'</i> To Give.		دیا <i>diya'</i>	دیئی <i>di'e.</i>
	لینا	<i>lena'</i> To Take.		لیا <i>liya'</i>	لیئی <i>li',e.</i>

Derivative Verbs.

Verbs ending in نا *ná*, are in general Neuter, and those that end in انا *aná*, are either Active or Causal. There are, however, exceptions to this rule.

Neuter Verbs are rendered Causal by inserting ا *alif*, or و *wa*, before the termination of the Infinitive; thus.

چلنا To walk. چلوانا or چلا نا To cause to walk.

لکھنا To write. لکھوانا or لکھا نا To cause to write.

Active Verbs are rendered Causal by inserting و *waw*, before the termination of the Infinitive, if it ends in انا *aná*, and ا *alif* or و *wa*, if it ends in نا *ná*, thus.

بلانا To call. بلوانا To cause to call.

پکڑنا To seize. پکڑوانا To cause to seize.

INDECLINABLE PARTS OF SPEECH.

Under this denomination are included, Adverbs, Postpositions, Conjunctions and Interjections.

Adverb.

As a general rule, most Adjectives may be used Adverbially when required. They are not themselves subject to government, nor do they govern any word.

The following are the most useful. اب *ab*, Now. آج *aj*, To day. آخر *akhir*, At last. اندر *andar*, Within. اوپر *upar*, Above. ایسا *aisa*, So. بس *bas*, Enough. بہت *bahut*, Much. پاس *pa's*, Near. پھر *phir*, Again. تا *ta*, Until. تب *tab*, Then. تدر *tadar*, There. تھان *than*, There. تھورا *thora*, Little. جب *jab*, جد *jad*, When. جدھر *jidar*, Where. جلدی *jaldi*, Quickly. جہاں *jahan*, Where. جیسا *jaisa*, As. زیادہ *ziyada*, More. سچ *such*, Truly. شاید *shayud*, Perhaps. علاوہ *al'au*, Besides. فقط *fakat*, Merely. کم *kam*, Less. مت *mat*, Not. ہنوز *hanoz*, Yet. ہاں *han*, Yes. ہرگز *hargiz*, Ever. یوں *yun*, Thus. وغیرہ *wughaira*, Etcetera.

Postposition.

Postpositions in Hindustání are mere Substantives in the Locative Case, having a Postposition expressed or understood. As Substantives they all govern the Genitive case; those of them which are Masculine require the word which they govern to have the Postposition کی *ke* after it, as, مرد کی *mard ke* age, before the man, while those that are Feminine require the word they govern to have کی *ki*, as, شہر کی *shahar ki tarraf*, towards the city. It is optional to put the Postposition before, or after the Noun which it governs.

MASCULINE POSTPOSITIONS. اگی *age*, Before, In front, اندر *andar*, Within, Inside. اوپر *upar*, Above. پیچھے *piche*, Behind. نیلی *tale*, Below. بن *bin*, Without, پار *par*, Over. پاس *pa's*, By. Near. برای *burai*, For.

بعد *ba'd*, After, بغیر *baghair*, Without, ساتھ *sath*, With, سوا *sivā*, Except, عوض *iwaz*, Instead, قبل *qabl*, Before, قریب *qarib*, Near, گرد *gird*, Round, مطابق *matabik*, Conformable, موافق *muwafiq*, According to, نزدیک *nazdik*, Near, واسطی *waste*, For, etc.

FEMININE POSTPOSITIONS. بابت *babut*, Respecting, جہت *jihat*, On account of, طرف *taraf*, Toward, معرفت *marifat*, By means of, نسبت *nisbat*, Relative to, خاطر *khatir*, For the sake of, etc.

The following Prepositions, which are derived from the Persian and Arabic, are frequently to be met with in Hindustání :—من *min*, From, مع *ma*, With, ل *la* or *li*, To, For, ک *ka*, According to, Like, فی *fi*, In, عند *ind*, Near, With, عن *an*, From, علی *ala*, Upon, Above, در *dar*, In, Within, بلا *bila*, Without, برای *barae*, For, On account of, بر *bar*, On, In, At, بی *be*, Without, Deprived of, به *ba*, In, By, با *ba'*, With, Possessed of, الا *illa*, Except, Besides, از *az*, From, By, etc.

Conjunction.

Conjunctions in Hindustání have no peculiarity about them. The following are a few of the most useful.

اگر *agar*, If, اگرچہ *agarche*, Although, اور *aur*, And, اما *hamma*, بلکہ *balkih*, But, بھی *bhi*, Also, Indeed, پر *par*, But, Yet, پس *pas*, Thence, تو *to*, Then, جو *jo*, If, خواہ *khaw*, Either, کہ *ki*, That, گویا *goya*, As if, لیکن *lekin*, But, مگر *magar*, Except., ہم *ham*, Also, ورنہ *warnah*, If not, از بسکہ *az baski*, Since, Forasmuch as, جب تک *jabtak*, Until, While, حال آنکہ *ha'l-anki*, Whereas, Notwithstanding, نیز *niz*, Also, Likewise, تو نہ *nahin-to*, Otherwise, کیونکہ *kyunkih*, Because, تاکہ *takih*, That, In order that, گوکہ *gokeh*, Although, etc.

Interjection.

The following are the most common.

شاہا *sha'ba'sh*, Well done, آفرین *a'fri'n*, Blessings on you, واہ *wa'h wa'h*, Admirable, کیا خوب *kya' khub*, How excellent, ہا ہا *ba'b re'*, O me, ہا ہا *ha'e ha'e*, Alas, اری *are*, Hollo you, etc.

SYNTAX.

Composition of Sentences.

The general rule for the arrangement of the parts of a sentence is first, the Nominative or Agent, then the Object, and lastly the Verb ; as, شیر گوشت کھاتا ہے *sher gosht khátá hai*, the tiger eats flesh. Here شیر *sher*, is the Nominative, گوشت *gosht*, the Object, and کھاتا ہے *khata hai*, the Verb.

The Hindustání Verb agrees with its Nominative in Gender, Number, and Person, subject however, to the following exceptions :—

1. To mark respect, a Singular Nominative has its Verb in the Plural.
2. If the Nominative be of various Genders, the Verb takes the Masculine form, or agrees with that next to it.

Verbs are compounded with Nouns, Adjectives, Participles, and Roots of Verbs, but not with Postpositions and Adverbs.

Active Verbs govern the Accusative case, which is generally like the Nominative, and not unfrequently like the Dative.

One Verb governs another in the Infinitive.

When the object of a Transitive Verb is definite, the Postposition کو *ko* is added. Example, کتاب لاؤ *kitáb láo*, signifies, “bring a book ;” but if we wish to say, “bring the book,” the Postposition کو *ko* is added, thus, کتاب کو لاؤ *kitáb ko láo*.

When Transitive Verbs, in any tense, derived from the Past Participle occur in a sentence, the Nominative assumes the case of the Agent, the sign of which is the particle نی *ne*, the Verb then agrees in gender and number with the object, and not with the nominative ; as, مرد نے ایک خط لکھا *mard ne ek khat likhá*, the man wrote a letter.

All Adjectives in Hindustání generally precede their substantives, as in English.

All Adjectives ending in any other letter than *alif* or *he*, are indeclinable, and those that end in *alif*, if purely Indian, will change the *alif* into *yé*, according to the following rules.

1. The termination *alif* is used before Masculine Nouns only, in the Nominative Case Singular.

2. The termination *yé* is used before Masculine Substantives, in any Case Singular, where a Postposition or Interjection is expressed or understood, and before Masculine Nouns in the Plural Number.

3. The termination *yí*, is invariably used before Feminine Nouns.

The Genitive Case of a Noun or Pronoun generally precedes the word which it governs, and the application of the terminations *ká*, *ké*, *kí*, or, *ra*, *ré*, *ri*, and, *ná*, *né*, *ní*, in the formation of such Genitives, is determined by the same rule that regulates the inflections of Adjectives in the terminations *alif*, *yé* and *yí*. When the governing noun is Masculine, and in either the Nominative or Accusative Cases Singular, the termination *ká*, remains uninflected; but if it be an oblique case, in the Singular, or if it be in the Plural, *ká*, must be inflected into *ké*; and if the governing noun be Feminine, whether in the Singular or the Plural, and in whatever case, *ká*, must be changed into *kí*. Thus *mard ká*, is used when the noun belonging to it is Masculine, and in the Nom. Case Sing. as, *mard ká ghorá*, the man's horse. When the word belonging to *mard*, is Masculine, but not in the Nominative Singular, then *ké*, must be used, as, *mard ke beté ko*, to the man's son; *mard ke betón ko*, to the man's sons, and when the word belonging to *mard*, is Feminine, and throughout all the cases, *ki*, is used, as, *mard ki beti ko*, to the man's daughter.

Postpositions may be placed before, or after the word which they govern.

Compound Words.

Compound words abound in the Hindustání language, and are generally formed by the union of two substantives, or of an Adjective with a substantive. They can be multiplied to an unlimited extent. Compound words purely Hindustání, are not nearly so numerous as those that are borrowed from the Persian.

SUBSTANTIVES.

A numerous class of Compound Substantives is formed by the juxtaposition of two Nouns, and of two contracted Infinitives, connected with the Conjunction. as, نو کړچا کر *nokar cha'kar*, Servants, با ورچي خانه *ba'wur-chi kha'na'*, A kitchen, د هوم د هوم *dhum dha'm*, Noise, شور زور *shor zor*, Uproar, مکر چکر *makar chakar*, Trickery, آب حیات *a'b-i-haiya't*, Water of Immortality, جهان پنا *jaha'n pana'h*, The assylum of the world, آب و هوا *a'b-o-hawa'*, Climate, و گوشت *guft-o-gu*, Conversation, جست *just-o-ju*, Searching, ریت رسم *rit rasam*, A custom or mode, گفت و شنود *guft-o-shanud*, Conversation, etc.

ADJECTIVES.

A great number of Compound Adjectives are formed by the union of two substantives, or by prefixing an adjective to a substantive. But the most numerous class of epithets is composed of Verbal roots, joined to substantives, as, پري روي *pari rue*, Having the face of a fairy, لا له رخ *la'la rukh*, Having cheeks like the tulip, دل سنگ *sang dil*, Having a heart like stone, شکر لب *shakar lab*, Having lips sweet as sugar, پاک را ئي *pa'k ra'ie*, Of pure intentions, دل تنگ *tang dil*, Distressed in heart, دل ستان *dil sitan*, Ravishing the heart, سبک رو *sabakru*, Moving lightly, etc.

Derivative Words.

The Hindustání abounds with words derived from the Arabic, Persian and Sanskrit languages, an acquaintance with which can only be acquired by practice in reading, with the aid of a dictionary.

NOUNS DENOTING AGENCY OR POSSESSION.

The Agent of a Verb is denoted by adding والا *walā*, or, هارا *harā*, to the inflected form of the Infinitive, as, والبولني *bolne walā*, or, بولني *bolne harā*, a speaker. The same termination added to a Substantive denotes in general possession, as, گهروالا *ghar walā*, the master of the house.

Various Nouns of Agency are formed by adding the following terminations, as follows.

باغ to بان	A Garden.	باغبان <i>ba'ghba'n</i> ,	A Gardener.
نعل to بند	A Horse shoe.	نعلبند <i>nalband</i> ,	A Farrier.
زمین to دار	Land.	زمین دار <i>zami'n-da'r</i>	A Land-holder.
بد to کار	Bad.	بدکار <i>badka'r</i> ,	An Evil-doer.
گناہ to کار	Crime.	گناہ کار <i>guna'h ga'r</i> ,	A Sinner.
امید to وار	Hope.	امید وار <i>umedwa'r</i> ,	An Expectant.
مشعل to چپی	A Torch.	مشعل چپی <i>mash'alchi'</i> ,	A Torch-bearer.

NOUNS DENOTING PLACE OR SITUATION.

The following words denoting place or situation are formed by uniting two Nouns,

آباد A City, and	حیدر A Name.	حیدر آباد	The City of Hyderabad.
پور A City, and	غازی A Name.	غازی پور	The City of Ghazipur.
نگر A City, and	احمد A Name.	احمد نگر	The City of Ahmednugger.

Feminines are thus formed from Masculine Nouns.

ملا A Teacher. Mas.	ملانی Feminine.
مہتر A Sweeper. Mas.	مہترانی Feminine.
براہمن A Brahmin. Mas.	براہمنی Feminine.

A few are, however, irregular in their formation, as,

• بھائی A Brother.	بہن A Sister.
راجا A King.	رانی A Queen.
بیگ A Lord.	بیگم A Lady.
خان A Lord.	خانم A Lady.

ABSTRACT NOUNS.

Abstract Nouns are formed chiefly from Adjectives, by affixing certain terminations, as follows,

ا to گرم	Warm.	گرم	Warm weather.
تي to کم	Less.	کمتي	Deficiency.
پنا or پڻ to لڙڪا	A Child.	لڙڪپڻ	Childhood.
س to مڍڻا	Sweet.	مڍڻا س	Sweetness.
گي to تازه	Fresh.	تازه گي	Freshness.

ADJECTIVES.

Adjectives are formed from Substantives by the addition of certain terminations, as here exhibited.

ا to بهوڪه	Hunger.	بهوڪه	Hungry.
اور to زور	Strength.	زور اور	Strong.
دار to وفا	Fidelity.	وفا دار	Faithful.
گير to دل	The heart.	دل گير	Grieved.
گين to غم	Sorrow.	غم گين	Sorrowful.
ور to نام	Name.	نام ور	Renowned.
مند to دولت	Wealth.	دولتمند	Wealthy.
لا to پڇهڻا	Behind.	پڇهڻا	Hindmost.
ي to بازار	A market.	بازاري	Of the market.
ناک to هول	Terror.	هولناک	Terrible.

An acquaintance with the Compound and Derivative words of the Hindustání language will be found to be very useful, and a few lessons in Persian will make the subject clearer, than any rules that can be given.

Modes of Writing.

The Musalmans have three distinct modes of writing, 1stly, the نسخي *naskhí*, which is chiefly used by the Arabians, and in which hand all their works are either written or printed. 2ndly, the تعليق *talík* or sloping hand, which is now extensively used for lithographing both Hindustání and Persian works; and 3rdly, the شکسته *shikastah* or broken hand, which is used only in epistolary correspondence by the Persian principally.

Hindustānī Numbers.

CARDINALS.

۱ یک One.	۹ نو Nine.	۱۷ ستره Seventeen.
۲ دو Two.	۱۰ دس Ten.	۱۸ اٹھارا Eighteen.
۳ تین Three.	۱۱ اگیارہ Eleven.	۱۹ انیس Nineteen.
۴ چار Four.	۱۲ بارہ Twelve.	۲۰ بیس Twenty.
۵ پانچ Five.	۱۳ تیرہ Thirteen.	۲۱ اکیس Twenty one.
۶ چھ Six.	۱۴ چودہ Fourteen.	۳۰ تیس Thirty.
۷ سات Seven.	۱۵ پندرہ Fifteen.	۴۰ چالیس Forty.
۸ اٹھ Eight.	۱۶ سولہ Sixteen.	۵۰ پچاس Fifty.

ORDINALS.

پہلا First.	چوتھا Fourth.	ساتواں Seventh.
دوسرا Second.	پانچواں Fifth.	اٹھواں Eighth.
تیسرا Third.	چھٹواں Sixth.	نواں Ninth.

The ninth and upwards, are regularly formed from the Cardinals, by the addition of *وان* *wa'n*, *آن* *a'n*, or *ہا* *h'a*.

FRACTIONAL NUMBERS.

$\frac{1}{4}$ پاو	$\frac{2}{4}$ دو تہاں	$1\frac{1}{4}$ پونی دو	$3\frac{1}{4}$ سوائین
$\frac{3}{4}$ تہاٹی	$\frac{3}{4}$ تین پاو	$2\frac{1}{4}$ سوادو	$3\frac{1}{2}$ ساری تین
$\frac{5}{8}$ دیرہ پاو	$1\frac{1}{4}$ سوا	$2\frac{1}{2}$ آڑہاں	75 پونا سو
$\frac{1}{2}$ آدھا	$1\frac{1}{2}$ دیرہ	$2\frac{3}{4}$ پونی تین	125 سوا سو

COLLECTIVE NUMBERS.

۴ گندا a Four.	۱۰۰ کوزی a Score.	۱۰۰ سیکرا a Hundred.	۱۰۰۰ لاکھ a Hd. thousand
۵ گاہی a Five.	۴۰ چالیس a Forty.	۱۰۰۰ ہزار a Thousand.	۱۰۰۰۰۰ کروڑ a Ten million.

Days of the Week.

اتوار	Sunday.	بد	Wednesday.
سوموار	Monday.	جمعرات	Thursday.
پير		جمع	Friday.
منگل	Tuesday.	سليچر	Saturday.

Lunar Months.

30.	محرم	Mu'haram.	30.	رجب	Rujub.
29.	صفر	Safar.	29.	شعبان	Shaba'n.
30.	ربيع الاول	Ru bi-al-a'wa'l.	30.	رمضان	Ramza'n.
30.	ربيع الثاني.	Ra'bi, as,	29.	شوال	Shu'wa'l.
	الاخر	Sa'ni &c.			
30.	جماد الاول	Jama'd, al, a'wa'l	29.	ذی القعدة	Zi-l- k'ada
29.	جماد الثاني.	Jama'd, as Sa'ni.	29.	ذی الحج	Zi-l-hijja.
	دالاخر				

The Muhamedans reckon by lunar time, their æra called the *Hijra'*, commencing from the day on which Muhammad retreated from Mecca; which, according to the best accounts, took place on Friday the 16th of July A. D. 622. Their year consists of twelve lunations amounting to 354 days and nine hours very nearly, and hence their new year's day will happen every year about eleven days earlier than in the preceding year. The months retain their Arabic names in all Muhamedan countries.

Hindú Solar Months.

بيساكه	April.	بها دون	August.	پوس	December.
جيت	May.	كوار	September.	ماكه	January.
اساره	June.	اس		پها گهن	February.
ساون	July.	کاک	October.	پها لکن	
سراون		کارک		چيت	March.
		اگهن	November.		

The Hindus reckon by *solar* years and *luni-solar* months. Their principal æra is that of the *Kali Yug* of which the year 4,947 expired about the 11th of April A. D. 1846, at which period their new year commences.

Grammatical Terms.

The following are some of the most common Grammatical terms used in Hindustání, with corresponding expressions in English.

اسم صفت	Adjective.	مذكر	Masculine Gender
حرف ظرف	Adverb.	فعل لازمي	Neuter Verb.
الف بي	Alphabet.	اسم	Noun.
حرف	Article.	عدد	Number.
حالت	Case.	املا	Orthography.
فعل متعدی	Causal Verb.	ماضي	Past Tense.
شرطي	Conditional.	حال	Present Tense.
صرف	Conjugation.	متكلم	Person, First.
صرف or تصرف كرنا	Conjugate, to.	مخاطب	Person, Second.
حرف عطف	Conjunction.	غائب	Person, Third.
حرف صديقي	Consonant.	جمع	Plural Number.
گردان	Declension.	حرف معنوی	Postposition.
اسم اشاره	Demonstrative Pro :	ضمير	Pronoun.
صرف	Etymology.	تلفظ	Pronunciation.
مونث	Feminine Gender	اسم موصول	Relative Pro.
مستقبل	Future.	جمله	A sentence.
جنس	Gender.	واحد	Sing. Number.
صرف و نحو	Grammar.	املا . هجي	Spelling.
اصطلاح	Idiom.	نحو	Syntax.
امر	Imperative.	زمانه	Tense.
مصدر	Infinitive.	فعل	Verb.
گردان	Inflection.	صيغه مجهول	Voice, Passive.
حرف ندا	Interjection.	حرف علت	Vowel.
حرف	Letter.	نامربوط	Ungrammatical.

هي اُسي ادب دونگا. غرض اِس خيال مين بي ادب لڙڪي کواپني
سامهني حاضرجان کوعصا اُتاهاشهد اورگهي کي گهرون پرمارا، وي
طاق پرد هري نهئي اور آپ نيچي اُسڪي مقابل بيٺها تها جونهن عصا
اُن پرلگايا وهين ٿوڻ گئي، تمام شهد اورگهي اُسڪي سراورمنه اور
ءارهي اور ڪپڙون ڀرپڙا، اوروي سب خيال ايكبارگي جاتي رهي.

نقل هي ته ڪسي ڪسان ڪا اڪ پھولا پھلا باغ تها، گوشه چمن مين اڪ
جھان گل ڪا تها نھال ڪام راني سي تازه اور درخت شاد ماني سي
ھو اڪ شاخ اُسڪي زياده. هر صبح پھول ڪھلتی اور باغبان انھن ديڪه
ڪر خوش ھوتا، اڪ روز پھولونڪا تما شاد يڪھني ڪونڪا تها، اڪ بلبل ڪو
ديڪھا ته منھ ڪو گل کي صفحي ڀر ڪھڪي ڇاڇھي مار رھي تھي اور اُسڪي
رنگين پٽيون ڪواپني تيز چونچ سي ٽوڙ تي تھي، باغبان گل کي پريشان
ديڪه بي صبر ھوا اور بلبل سي رنجيده ھو ڪر فريب ڪا جال راه مين
بچھايا، اور ڪھلي کي داني ءال ڪر اُس سي پڪڙ پنچري مين بند ڪيا.
اُس بيدل بلبل ني طوطي کي مانند زبان ڪھولي، اور ڪھا اي عزيز
مچھ آزرده خاطر ڪيون قيد ڪيا؟ توني جو ميري خوش آوازي
تجھي اِس بات ڀولا ئي توميرا آشيانه ٿيري هي باغ مين هي، اگروئي
اور بات ٿيري خاطر مين اُئي ھو اُس سي مچھي اطلاع ڪرتو صبر ڪري
چپ رھونگي، ڪسان ني ڪھا، نھين جاتي هي ته توني ميرا ڪيا احوال ڪيا
اور گلون ڀرجو سيله ميري زندگي ڪا هي ڪيا خرابي لا ئي اور مچھي
بسبب اُسڪي ڪيسا آزرده ڪيا؟ بلبل بولي اِس بات سي درگذاور
سوچ تومھي ته مين اٽني قصور سي جوايڪ گل ڪوپريشان ڪيا پنچري
مين بند ھو ئي، اور توجودل ڪورنجيده ڪرتا هي ٿيري حالت ڪيا
ھوگي؟ اِس بات ني اُسڪي دل مين اثر ڪي بلبل ڪو آزاد ڪرديا.
بلبل اُسڪا شڪرا دا ڪري بولي جب توني مچھ سي ٽپڪي کي توالبتھ
مين بهي اُسڪي بدلي بھلا ئي ڪرون، معلوم ڪرجس درخت کي نيچي تو
ڪھڙا هي پھان اڪ آفتابه اشرفيون سي بھرا ھوا گڙا هي نڪال کي
اپني ڪام مين لا، ڪسان ني جب وه جگھ ڪھودي اور بلبل کي بات سچ
ھوئي ڪھا اي بلبل عجب هي ته آفتابه زمين کي نيچي تجھي نظر آيا
اور دام خاڪ کي اوڀر توني نه ديڪھا، بلبل ني جواب ديا تونھين جا
نقا هي جب قضا پھنچي نه ديد ڏانش مين روشني رهي، نه تد بيز عقل
کي ڪچھ فائده ڪري

ايڪ روز مسخري سي بري نقصير هوئي بادشاهه ني اس کي گردن مارني کا حکم ڪيا، اور فرما يا ميري روبرو گردن مارو، جلا دني تلوار نڪا لي اور مسخره تلوار کي نيچي گهبراتا ٿا اور سرڪو ادا هر ادمي ڪرنا اس واسطي ڪه بادشاهه کي خوڀر اعدا دنه رکهتا ٿا اور تلون مزاجي اس کي جانتا ٿا، مصاحبون مدين سي ايڪ ني ڪها اي نامرد ڪيا گهبراتا هي مردانه وارره، ڪه آدمي ايڪ روز جهان مدين اُتا هي اور دوسري روز جاتا هي يه ڪيا بي جگري هي، مسخره بولا اگرنو مرد هي اور تيرا اٻڙا ڪيلجه هي نو آدمي جگه بيٺه مدين اُتھون اور تيري جوان مردي ديكھون، بادشاهه بي اختيارهنسا اور اسڪي گناهه سي درگزارا.

کوي شخص ڪهين کو خط لکھتا ٿا ايڪ بيگانه اس کي نزديڪ آبيٿا اور اس کي خط ڪو ديكھني لگا، تب اس ني خط مدين لکھا ڪه بهت سي راز کي بائين لکھني ٿهين سونھين لکھي گلين، اس واسطي ڪه ميري نزديڪ ايڪ نهايت بيوقوف بيٿا هي اور اس خط ڪو ديكھتا هي، وه بولا اپني راز کي حقيقت جو لکھني هو سوکس واسطي نه لکھني مدين ني نو تمھارے خط ڪو مطلق نه ديكھا، تب کا تب ني جواب ديا خيرا گرتم ميرا خط نه ديكھا ڪھو توکس طرح معلوم ڪيا ڪه مدين ني يون لکھا هي، اس بات سي وه بهت شرمندھ هوا اور دم ڪھارھا.

نقل هي ڪه ايڪ مرد پارسا کي سوداگر کي همسائي مدين رھتا ٿا، اور اسڪي بدولت پارسا کي اوقات خوشي اور ڪامراني مدين گذر تي ٿهي، سوداگر هميشه شهدا اور گهي کي تجارت ڪيا ڪرنا، اور هر روز اس مدين سي ٿورا پارسا کي بهان بهيڃا اور اس مدين سي ڪجهه خرچ ڪرنا اور باقي گھرون مدين رکھتا جاتا ايڪ دن. گھڙون ڪوبه راد يڪھ ڪر سوچا ڪه اگريه دس سيرا هو تودس درم ڪو بيچونگا اور اپنا سرائجام ڪرونگا اور اس زرسي پانچ بڪريان مول لونگا، وي ڪجهه مھني مدين جيئنگي اور هرايڪ کي دودو ٻيچي هونگي، هر سال پچيس ٻيچي هونگي، دس برس مدين اُنکي بچون سي ڪٿي ڪٿي هوجا بنگي، اُن مدين سي بعضون ڪو بيچونگا اور اس سي اوقات بصري ڪرونگا، اور ايڪ عورت ڪسي بڙي گھرائي کي ٽهونڌ هڪراس سي بيا ڪرونگا نو مھيني کي بعد ايڪ لڙڪا پيدا هوجا تب اُسکو تربيت ڪرونگا اور علم وادب سکهاونگا. اگريه بي ادبي ڪريگا نو اس عسا سي جو ميري هاته مدين

د وورننن اېک لږکي کي واسطي اُپس مين جهگرا کړتي تهين اور
گواه نهين رکهنين, د وون قاضي کي پاس گڼين اور انصاف چا ها,
قاضي ني جلا د کوبلا کي فرما يا که اِس لږکي کي د وټکړي کړ اور اېک
اېک د وټو کوډی, اېک عورت په بات سنتي هي چپ رهي, د وسري ني
فرياد شروع کي, که خدا کي واسطي ميری لږکي کي د وټکړي مت
کو مين لږکا نهين چا هتي هون, قاضي کويقن هوا که لږکي کي ما يهي
هي, لږکا اُسکو سپرد کړا اور د وسري کو کورې مار کي نکال د يا.

اېک سږا هي کسي نويسندي کي پاس گيا که اېک خط مچهي لکه دي,
وه بولا ميری پاؤن د کهتي هين, اُس ني کها سنو مين تمهين کهين بهيجا
نهين چا هتا جوتم ايساعذ رنا معقول لاتي هو, جواب د يا که تمهاري
بات درست ليکن جب کسي کي لتي مين خط لکها هون, تو اُس کي
پږهني کي واسطي بهي بلا يا جا تا هون.

اند هيري رات مين اېک اندها ها ته مين چراغ اور سرپرگهرا
لتي بازار مين چلا جا تا نها, اېک شخص ني اُس سي پوچها سن نوي
بيوقوف تيري نږدیک رات دن برا برهي تجهي دي سي کيا فائده,
بولا به د يا ميری واسطي نهين بلکه تمهاري لتي هي, کپونکه اند هيري
رات مين کهين ميری گهري کونه توره الو.

اېک چورکسي کي يهان گهوړا چراني گيا ته قضا کار وه پکړا گيا,
گهوړي والي ني اُس سي کها جوئين مچهي گهوړا چرانا سکها وی نومين
تجهي چهوردون, چورني مانا, گهوړي کا پا پند جا کرکهولا گام ديکر
سوار هوا اور چږهني هي کها, ديکها وس طرح چراني هين, به کهتي هي
گهوړا دورا يا بهتيرا سوارون ني پېچها اُس کا کيا پړا سي نه پيا.

اېک بږي آدمي کي په خوتهي, که جب اپني نوکرون پرخفا هوتا
تو اُن نهين خوب مار تا, پهر بعد دوچار گهري کي هرايک کوپانچ پانچ
سات سات روپئي دي تا, اېک روز اُسني اپني آدمي کومارا, اېک ني
اُن نه آدميون سي کها که تم جو هميشه مارکها تي هوکيا تمهين اور کهين
نوکرۍ نهين ملتي, اُن مين سي اېک بول اُتها که تم ني په مثل نهين
سني, د د هيل گا ئي کي دولات بهي بهلي.

A SELECTION OF EASY READING IN HINDUSTANI.

نيڪبخت هيئن وي جورحيم هيئن , اس لئي كه اُن پورحم ڪيا جا ئيگا .

جو جو سلوڪ تم ڇا هئي هوڪه لوگ تم سي ڪرين , تم بهي اُنسي وهي
ڪرو .

اڀني دشمنونڪوپيا رکرو اور جو تم پُرعنت ڪرين ان ڪي لئي برڪت
ڇا هو , جو تم سي عدوت ڪرين انسي نيڪي ڪرو , اور جو تم هيئن ستا وين
اور دڪه ديون انڪي لئي دعا ڪرو .

مال اڀني واسطي زمين پر جمع مت ڪروڪه , بهان ڪيڙا اور زنگ
خراب ڪرنا هي اور چور چراتي هيئن , بلڪه مال اڀني لئي آسمان پر جمع
ڪرو وهان نه ڪيڙا اور نه زنگ خراب ڪرنا هي اور نه چور وهان
چراتي , ڪيونڪه جس جڳهه تمهارا مال هي تمهارا دل بهي وهيئن لگا
رهيا .

ڪوي شخص دو آقاؤن ڪي خدمت نهين ڪر سڪتا اس لئي كه وه
ايڪ سي دشمني رکهيگا اور دوسري سي دوستي , يا وه پهلي ڪي رفا
قت ڪريگا اور دوسري سي بيزار هوگا , تم اڀني زبست ڪي لئي فڪر نڪرو
كه هم ڪيا ڪها ٿينگي اور هم ڪيا پينگي اور نه اڀني بدن ڪي لئي كه هم ڪيا
پهينگي , ڪيا جان خوراڪ سي بهتر نهين اور بدن پوشاڪ سي , هوا ڪي
پرنديون پر نظر ڪروڪه وي بوتني نهين اور نه ڪا ٿئي هيئن اور نه ڪهلياڻ
مدين جمع ڪرتي هيئن اور تمهارا پاڻ جو آسمان پر هيئن ان ڪي پرورش
ڪرنا هي , ڪيا تم ان سي بهتر نهين ؟

ايڪ آدمي ني ايڪ سي پوڇها كه ڪون سا علم بهتر هي پهلي لڙڪون
ڪي سڪهلا ني ڪي لئي ؟ اُس ني جواب ديا كه وه علم ضرور هي جس ڪي
حاجت هوتي هي جواني ڪي وقت مدين , دوسري آدمي ني ڪها كه سڪه
لڙڪون ڪوهه ڇيڙ , كه جس ڪي موافق چلين اور جب وي بڙي هون
تب اُس ڪي مطابق ڪم ڪرين .

FAMILIAR PHRASES.

Who are you ?	تم کون هو
Why are you come ?	کس واسطي ائي هو
Who is he ?	وہ کون هي
How are you.	تم کيسي هو
I will go out.	میں باہر جاؤنگا
Bring my clothes.	میري کپڙي لاو
Bring the newspaper.	اڻتہا رنامہ لاو
Is any one there ?	وہان کوي هي
Has the gun fired ?	کيا توپ چھوئي
Send for the palanquin quickly.	پالڪي جلد ي منگا و
What are you saying ?	تم کيا ڪهڻي هو
Who is making a noise ?	کون شور ڪرڻا هي
Whence have you come ?	ڪهان سي ائي هو
Who lives there ?	وہان کون رهڻا هي
What is your name ?	تمہارا نام کيا هي
The dinner is on the table.	کھانا ميز پر هي
He is very clever.	وہ بہت هوشيار هي
Wake me very early.	هم کوبڙي فجر جگاؤ
Send them to my house.	انکو هماري گهر بھيڄ دو
Cool the water well.	پاني کوخوب ٿھندہ ڪرو
Make tea.	چاؤ بناؤ
Bring a spoon.	چمچا لاؤ
Bring a clean plate.	صاف بستي لاؤ
Give me the wine.	شراب کومچھي دو
Clean the plate.	بستي کوصاف ڪرو
Bring breakfast.	حاضري لاؤ
Bring dinner.	کھانا لاؤ

Give me some bread.

Light the lamp.

Don't forget.

Come here.

Where are you going ?

Where do you come from ?

Take away the things.

Take away the table.

Be careful.

Get ready the carriage.

It is of no consequence.

Have you made the bed ?

Fasten the door.

Bring my book.

Bring my shoes.

What is your age.

There is no oil in the lamp.

He is very intelligent.

Whose horse is that ?

Its shape is bad.

The English language is difficult.

What business are you doing ?

I have a headache.

Where did you hear this news ?

This translation is very good.

What o'clock is it ?

This is a very difficult business.

They are lazy and negligent.

This pen is too soft.

Can you speak English ?

He gave me much trouble.

What is the price of this article.

مچڪورو ٿي ڏو

چراغ سلگا و

بهولو مت

اڏهر آؤ

تم ڪهان جاتي هو

ڪهان سي ائي هو

اسباب لي جاؤ

ميز لڇاؤ

خبردار

گاڙي تيار ڪرو

ڪجهه مصائقه نهن

بيچها نا بيچها يا هي

دروازه بند ڪرو

ميري ڪتاب لاو

ميري جوتيان لاو

تماري عمر ڪيا هي

چراغ مين تيل نهن

وه بڙا عقل هي

وه کس ڪا گهوڙا هي

اُسڪي شڪل بد هي

انگريزي زبان مشڪل هي

تم ڪيا ڪم ڪرتي هو

هما ري سرمين درد هي

تم ني به خبر ڪهان سني

به ترجما بهت خوب هي

ڪٿني ساعت هونئي

به برا مشڪل ڪام هي

وي مست اور غافل هين

به قلم بهت نرم هي

تم انگريزي بول سکتي هو

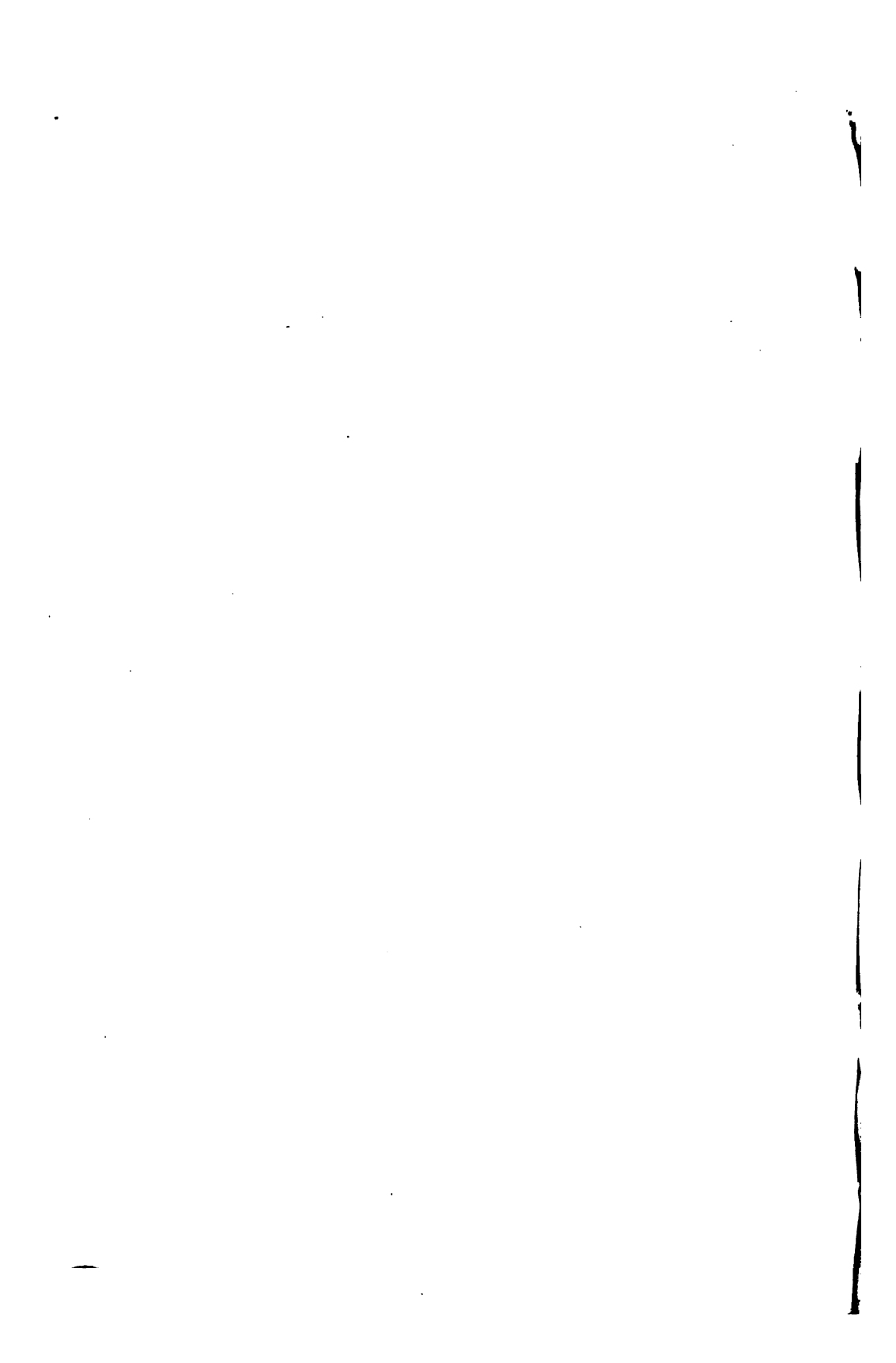
اُسني هم ڪو بهت نصيب ڏي

اِس چيز ڪي ڪيا قيمت هي

Do you intend going to Europe ? ولايت جاني کو تمہارا ارادہ هي
 Send a servant there. ايک نوکر کو یہاں بھیجو
 What is the name of this village ? اس بستی کا نام کیا هي
 Bring the riding horse. سواری کی گھوڑی کولاؤ
 Tell me what he is saying. گھوڑوہ کیا کہتا هي
 Tell the groom to get the horse ready. سائیس سي گھوگھوڑا تیار کری
 If dinner be ready bring it. جو کھا نا تیار ہو تو لاؤ
 He has amassed much wealth. اُسنی بہت دولت جمع کی هي
 Bring out these things from the Pálki. پالکی میں سی یہ چیزیں اُتھا لاؤ
 What do you call that in Hindustáni? اِسکو ہندی زبان میں کیا کہتی ہیں

FINIS.

GENERAL RULES AND PRINCIPLES
OF THE
PERSIAN GRAMMAR.



GENERAL RULES AND PRINCIPLES

OF THE

PERSIAN GRAMMAR.

ORTHOGRAPHY.

The letters of the Persian Alphabet are Thirty-two in number, and are written and read from right to left.

PERSIAN ALPHABET.

Name.	Detach- ed form.	Combined Form.			Name.	Detach- ed form.	Combined Form.		
		Final	Medial.	Initial.			Final	Medial.	Initial.
Alif.	ا	ا	ا	ا	Swad.	ص	ص	ص	ص
Be.	ب	ب	ب	ب	Zhwad.	ض	ض	ض	ض
Pe.	پ	پ	پ	پ	Toe.	ط	ط	ط	ط
Te.	ت	ت	ت	ت	Zoe.	ظ	ظ	ظ	ظ
Se.	ث	ث	ث	ث	Ain.	ع	ع	ع	ع
Jim.	ج	ج	ج	ج	Ghain.	غ	غ	غ	غ
Che	چ	چ	چ	چ	Fe.	ف	ف	ف	ف
Chim	چ	چ	چ	چ	Qaf.	ق	ق	ق	ق
He.	ه	ه	ه	ه	Kaf.	ک	ک	ک	ک
Khe.	خ	خ	خ	خ	Gaf.	گ	گ	گ	گ
Dal.	د	د	د	د	Lam.	ل	ل	ل	ل
Zal.	ذ	ذ	ذ	ذ	Mim.	م	م	م	م
Re.	ر	ر	ر	ر	Nun.	ن	ن	ن	ن
Ze.	ز	ز	ز	ز	Waw.	و	و	و	و
Zhe.	ژ	ژ	ژ	ژ	He.	ه	ه	ه	ه
Sin.	س	س	س	س	Ye.	ی	ی	ی	ی
Shin.	ش	ش	ش	ش					

VOWELS.

The long Vowels are *alif*, *waw*, and *yé*. Their sound depends on three short or Primitive Vowels, which are expressed by certain diacritical points; viz. زبر (*zabar*, or , فتح *fathah*, زیر (*zér* or كسرة *kisrah*, and (ـِ) پیش *pésh*, or ضمه *zamma*; two of these are placed above, and one beneath the letter after which they are sounded.

Each of the Consonants may be uttered with any of these Vowels, as follows.

گُل *Gal*, گِل *Gil*, گُل *Gul*.

General Rules.

The letters of the Persian Alphabet are divided into three classes, Firstly, *masruri*, which are fifteen in number, each of which may be expressed by two letters, thus, با *ba'*, پا *pa'*, تا *ta'*, سا *sa'*, چا *cha'*, ها *ha'*, کها *kha'*, را *ra'*, زا *za'*, زها *zha'*, طا *ta'*, ظا *zha'*, فا *fa'*, اها *ah'*, یا *ya'*, Secondly, *malfuzi*, which is expressed by three letters, thus, صا *sa'd*, ضا *zha'd*, عا *ain*, غا *ghain*, قا *qaf*, گا *caf*, گاف *ga'f*, and لا *la'm*. and Thirdly, *maktubi*, whose initial and final letters are the same, as, میم *mim*, نون *nun*, واو *waw*.

The following letters, ث ح ض ص ظ ط ع ق, are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language.

The letters, چ ژ گ, are alone peculiar to the Persian, and are never used in Arabic.

Every letter in Persian is connected with that which follows it, excepting those seven, و ز ژ ر ذ د, which have no Initial, Medial, or Connected form. The letters ط and ظ, in like manner, do not alter in shape, but they always unite with the letter following on the left hand.

At the end of words derived from Arabic roots, the letter ه *he*, has frequently two dots placed over it thus, ه, and is then sounded like the letter ت *ta'*.

ORTHOGRAPHICAL SIGNS.

The following Orthographical signs are used in Persian, viz.

MADDA (ـَ) مدّ. This sign is used instead of two *Alifs*, and when placed over an initial *alif*, gives it a broad sound, as, اُنْ *a'n*.

HAMZAH (ء) همزة. This sign supplies the place of *ye'*, in words that end in *he'*, and therefore represents the Article, as, نامه *na'mah-a*, a book. It also denotes the former of two Substantives, as, نافه مشک *na'fa-a-maskh*, a bag of musk; and occasionally marks the second Person Singular in the Compound Preterite of a Verb, as, داد *da'dah-a*, which would regularly be, دادی *da'di*, thou hast given.

TASHDID (ـّ) تشدید. This sign indicates that the Consonant over which it is placed, must be doubled; as, طرّه *tar-rah*, a nosegay.

JAZAM. (ـْ or ـَ) جزم signifies amputation, or cutting short, and shews, when in the middle or end of a word, a Consonant is not accompanied by a Vowel; it is said to be ساکن *sa'kin* or unaccented. As a general rule the last letter is inert, and in that case the mark *jazam* is unnecessary.

TANW'IN (ـً) تنوين. Arabic Nouns sometimes occur in Persian having their final letters marked with this symbol, which signifies the using of the letter ن *nun*. Such words are not, however, of frequent occurrence, being restricted to a few Adverbial expressions, such as, باءً *ba'an*, pronounced, *ba'ban*, etc. When words end in *ye'*, surmounted by *alif*, without this sign, the *alif* is sounded like the *alif* of prolongation, as, نعالی, pronounced *t'ala'*.

WASLA' (ـِ) وصله. Certain Arabic Nouns, when in a state of construction with another Substantive or Preposition which precedes them, have the last letter of the governing word moveable by the Vowel *zamma*, which serves for the enunciation of the *alif* of the Article prefixed to the second word, and the *alif* is marked with this symbol, thus, اقبال الدولة *iqbal-ud-daula*, The dignity of the state.

ETYMOLOGY.

PARTS OF SPEECH.

There are only Three Parts of Speech in Persian, the Noun, Verb and Particle. Under the term Noun are included, Adjectives and Pronouns, and the Particle comprehends Adverbs, Prepositions, Conjunctions and Interjections.

Article.

There is no Article in Persian, but the Noun is restricted to the Singular Number by adding to it the letter ي *yé*, as, اسپي *aspi*, a horse, or, *the* horse. Arabic Nouns occasionally occur in Persian having the Definite Article ال *al*, *the*, of that language prefixed to them, as, النور *annur*, the light.

NOUN.

Nouns in Persian have Gender, Number and Case.

Gender.

Persian Nouns have three Genders, Masculine, Feminine and Neuter.

They have not different terminations to distinguish the Genders, there being either distinct Nouns for Masculine and Feminine, as, مرد *mardam*, a man, زن *zan*, a woman; or, the terms نر *nar*, a male, and ماده *mádah*, a female, are added or prefixed to Nouns to ascertain their Genders, as, اسپ نر *asp-i-nar*, a gelding, and اسپ ماده *asp-i-mádah*, a mare. Feminine Nouns adopted from the Arabic, are distinguished by their final letter *s he*.

All other words are Neuter.

Number.

Persian Nouns have two Numbers, Singular and Plural. The Plural of all animate objects is formed by adding ان *an*, to the Noun, as, مرد *mard*, a man, مردمان *mardamán*, men; and the Plural of all inanimate objects, by adding ها *há*, as, دست *dast*, a hand, دست‌ها *dust-ha*, hands.

There are, however, a few exceptions to this simple and general rule, which may be explained as follows.

1. Names of irrational animals sometimes form their plurals in ها *ha*, as well as in ان *an*, as, شتر *shatar*, a camel, شترها *shatarhá*, and شتران *shatara'n*, camels; اسب *asp*, a horse, اسبها *aspha'*, and اسپان *aspa'n*, horses.

2. Names of persons ending in ا *alif* or و *waw*, form their plurals by adding ان *an*, as, دانا *da'na'*, a learned man, دانان *danayan*, learned men; and those that terminate in ه *he*, are made plural by changing the last letter into گ *gan*, as, بچه *bachah*, an infant, بچگان *bachagan*, infants; and occasionally by adding گ *gan* as a separate syllable, thus, فرشته *farishtah*, an angel, فرشتگان *farishtagan*, angels.

3. If the name of a thing terminates in ه *he*, the last letter is absorbed in the Plural before the syllable ها *ha*, as, خانه *khana* a house, خانه‌ها *kha'naha'*, houses; نامه *na'mah*, a book, نامه‌ها *na'mahah*, books.

Case.

Persian Substantives have but one variation of case, made by adding the Particle را *ra*, to both the Singular and Plural Nominatives, and thereby generally answering to the Accusative, and sometimes to the Dative cases, thus:—

Nom.	پدر Father.	پدران Fathers.
Ac.	پدر را To a Father.	پدران را To Fathers.
Dat.	پدر را To a Father.	پدران را To Fathers.

There is no Genitive Case in Persian, but when two substantives of different meanings come together, a *zer* is added to the former of them, as, مشک خن *muskh-chen* the musk of Tartary, which must be read, *muskh-i-khotan*. The same rule is

applicable before a Possessive Pronoun, as, *پسر من* *pisar-i-man*, my child ; and also before an Adjective, as, *شمشیر تابناک* *shamshir-i-tabnág*, a bright scymitar. If Nouns ending in *hé*, come before other Nouns or Adjectives, the mark *hamza* is added to them, as *چشمه حیات* *chasmah-a-haywan*, the fountain of life ; and if the first word ends in *alif* or *waw*, the letter *yé* is affixed to it, as, *پادشاه* *pádshah*, a King, *پادشاهی موصل* *padsha-i-musal*, the King of Musel.

The other cases are expressed for the most part, by particles being placed before the Nominative, thus ; Ablative, *از پسر* *az pisar*, from a child, Vocative, *ای پسر* *ay pisar*, O child, Locative, *در خانه* *dar khana*, in the house, etc.

Declension of Nouns.

The following example of the Declension of a Persian Noun is here exhibited, in conformity with the mode of European Grammars.

کتاب *Kita'b*, A Book.

Nom.	کتاب	A Book.	کتابها	Books.
Gen.	کتاب	Of a Book.	کتابها	Of Books.
Dat.	کتاب را	To a Book.	کتابها را	To Books.
Ac.	کتاب را	The Book.	کتابها را	The Books.
Ab.	از کتاب	From the Book.	از کتابها	From Books.
Loc.	در کتاب	In the Book.	در کتابها	In the Books.
Voc.	ای کتاب	O Book.	ای کتابها	O Books.

The Symbol (ـ) *zer*, before the Genitive case, indicates the place of the governing word.

PRONOUN.

There are six sorts of Pronouns in Persian, viz, Personal, Possessive, Demonstrative, Reciprocal, Relative and Interrogative.

Personal Pronouns.

The Personal Pronouns are these which follow :—

من *man* I.

Sing.	من I	Oblique	مرا Me.
Plural.	ما We.	„	مارا Us.

تو *to* THOU.

Sing.	تو Thou.	Oblique	ترا Thee.
Plural.	شما Ye or You.	„	شمارا You.

او *ho* HE.

Sing.	او He. She. It.	Oblique	اورا Him. Her. It.
Plu.	ایشان They.	„	ایشانرا Them.

The inflections of the Personal Pronouns do not differ from that of Nouns; the words مرا *mara'*, and ترا *tara'* being only contractions of منرا *manra'*, and تور *tuhra*. They all form the Genitive case, like the substantives, by placing the governing word with the sign of the *izafat*, before the Nominatives Sing. and Plural, of the Pronouns; as پدر من *padar-i-man*, my father.

Possessive Pronouns.

The Possessive Pronouns are the same with the Personals, and are distinguished by being added to their substantives; thus,

دل من My heart.	دلهاي ما Our hearts.
دل تو Thy heart.	دلهاي شما Your hearts.
دل وي His or her heart.	دلهاي ايشان Their hearts.

They are frequently expressed in the Singular Number by these final letters, *am*, for the First Person; *at*, for the Second Person; and *ash*, for the Third Person; as دلم *dilam*, my heart, دلت *dilat*, thy heart, and دلش *dilash*, his or her heart.

Demonstrative Pronouns.

The following are the Demonstrative Pronouns.

این *in* THIS.

Sing.	این	This.	Oblique	اینرا
Plu.	اینها or اینان	These.	„	اینانرا or اینهارا

آن *an* THAT.

Sing.	آن	That.	Oblique	آنرا
Plural.	آنها or آنان	Those.	„	آنانرا or آنها را

When این *in*, is prefixed to a Noun so as to form one word, it changes into ام *im*, as, امروز *im-róz*, to-day.

Reciprocal Pronouns.

The English Reciprocal Pronouns *Own* and *Self*, are expressed in Persian by the following words, which are applicable to all persons and sexes.

Nom.	خود or خودش	Oblique.	خود را or خویشتن را
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Thus we may use,

من خود	Myself.	ما خود	Ourselves.
تو خود	Thyself.	شما خود	Yourselves.
او خود	His or Herself.	ایشان خود	Themselves.

خود *khud*, is also joined to every person of a Verb, thus.

خود آمدم	Ipse veni.	خود آمدیم	Ipsi venimus.
خود آمدی	Ipse venisti.	خود آمدید	Ipsi venistis.
خود آمد	Ipse venit.	خود آمدند	Ipsi venerunt.

When خود *khud* is used as a Possessive Pronoun, it signifies *my, thy, our, your, his or her* and *their*, according to the construction of the sentence in which it is used.

Relative and Interrogative Pronouns.

The Relatives and Interrogatives are supplied by the Pronouns كه *keh* and چه *ch eh*, the former of which relates to persons, and the latter to things. In the oblique cases in these Pronouns, the final *e* is absorbed before the syllable را *rá*, as,

Nom.	كه Who.	Oblique.	كرا Whom.
	چه Which.	,,	چرا Wherefore.

The words كي *ki* and چي *chi* are Interrogatives, and are often joined to the Verb است *ast*, is, as, كيست *ki'st*, who is it, and چيست *chi'st*, what is it. کدام *kadam*, Which, is also used as an Interrogative Pronoun.

The word *Soever* in English, is expressed in Persian by هر *har*, or هران *harán*, being added to the Relatives, as,

هرکه	and.	هرانکه	Whosoever.
هرچه	and.	هرآنچه	Whatsoever.

ADJECTIVE.

Adjectives in Persian may be used Adverbially, and sometimes as Substantives; their plurals are formed in the same manner as Nouns. They are indeclinable, and always follow the substantive which they qualify, as, مرد نيك *mard-i-nek*, a good man. The last letter of the Substantive must have the *zer-i-izáfat*, as in the formation of the Genitive Case, attached.

Degrees of Comparison.

Adjectives in Persian have no variation, but the Degrees of Comparison. The Positive is made Comparative by affixing to the subject of comparison تر *tar*, and the Superlative by adding to it ترين *tarín*, as, Pos. كلان *kilán*, big; Comp. كلانتر *kilántar*, bigger; and Super. كلانترين *kilántarín*, biggest.

VERB.

The Persians have Active and Neuter Verbs like other languages, but many of them have both an Active and Neuter signification, which can alone be determined by the construction of the sentence. Those to whose Infinitive is joined شدن *shudan*, To be, or, کردن *kardan*, To do, are called *jamid*, or unconjugable, and every Tense or Inflection derived from the Infinitive, without the aid of these Verbs is *mansarif*, or, conjugable.

Formation of Tenses.

The sign of the مصدر *mazdar*, or Infinitive is دان *dan*, or, تن *tan*, which is considered the spring of all the tenses.

The Third Person Singular of the Past tense is formed by dropping the last letter of the Infinitive, which is always ن *nan*, thus, گفتن *guftan*, to speak, گفت *guft*, he spoke. From this tense are formed five other inflections by the application of the affixed Personal Pronouns; the formative letters representing the Pronouns are these.

I.	من	Affix.	م	am.	We.	ما	Affix.	یم	i'm.
Thou.	تو		ی	ye.	You.	شما		ید	id.
He.	او	has no affix.			They	ایشان		ند	and.

And the following are taken from the Substantive Verb, which exhibits the application of these terminations.

ا	I am.	ایم	We are.
ئی	Thou art.	اید	You are.
است	He is.	اند	They are.

This rule is applicable to all the other Tenses in which these affixes are used, and may be explained as follows. The affixed sign of the Third Person Plural is ن *nun* and د *dal* immoveable, as گفتند *guftand*, they spoke; the Second Person Singular has ی *ye* *mdruf*, open, as, گفتی *gufti*, thou

spokest; and the Second Person Plural has *ی ye majhul*, sharp, as, گفتید *guftíd*, you spoke. The First Person Singular affixes *م mim* quiescent, as, گفتم *guftam*, I spoke, and the First Person Plural is distinguished by *ی ye* sharp, as گفتیم *guftím*, we spoke.

The Particle *می me* prefixed to the Past, forms the Imperfect Tense, as, گفت *guft*, Past, he spoke, میگفت *meguft*, Imperfect, he was speaking.

The Future Tense is formed by prefixing to the Third Person Singular of the Past, the word خواهد *khwahad*, which is the Aorist of the Verb خواستن *khwástan*, to desire, or, to will, as, گفت *guft*, he spoke, خواهد گفت *khwáhad guft*, he shall or will speak.

The sign of the Third Person of the Aorist is the letter *د dal* immoveable, which has the letter preceding it always accented with a *fatha*, as, گوید *goyad*, he may speak.

The Particle *می me* prefixed to the Aorist, forms the Present Tense, as, میگوید *megoyad*, he speaks.

The Imperative is formed from the Aorist by dropping the *د dal*, thus, گوید *goyad*, he may speak, گوی *goe*, speak thou. To the Imperative is generally prefixed the inseparable Particle *با ba*, when the final *ی ye* is omitted; as, بگو *bago*, speak thou.

The Imperative is made prohibitive by prefixing to it the letter *م mim*, accented with a *fatha*, thus گوی *goe*, speak thou; مگو *mago*, or مگوی *magoe*, speak not thou. The Imperative obtains a continuative sense by prefixing to it the particle *می me*, as میگوی *megoye*, continue thou to speak.

The Present Participle is formed by adding ان *an*, to the Imperative Singular, thus گوی *goe*, speak thou, گویان *goyan*, speaking. This Participle when used as the Noun of action, adds ند *nda*, to the Imperative; as, گویند *goyanda*, a speaker.

The Perfect Participle is formed by adding ه *he* immoveable, to the Third Person Singular of the Past, thus, گفت *guft* he spoke, گفته *gufta-a*, spoken.

Conjugation of the Verb.

Persian Verbs have but one Conjugation, and three changes of the Tense, viz, the Imperative, the Aorist, and the Past. All the other Tenses being formed by the help of the Particles *مي* *me*, and, *همي* *ame*, or the Auxiliary Verb, *هستن* *hastan*, or, *بودن* *budan*, To be, and *خواستن* *khwástan*, To want, or, to will.

The English form of the Verb is here adopted, as being the best calculated for a beginner.

VERB SUBSTANTIVE.

بودن *budan*, To Be.

Present Tense.

ام I am.	ايم We are.
ئي Thou art.	ايد You are.
است He is.	اند They are.

Past Tense.

من بودم I was.	ما بوديم We were.
تو بودي Thou wast.	شما بوديد You were.
او بود He was.	ايشان بودند They were.

Perfect Tense.

بوده ام I have been.	بوده ايم We have been
بودي Thou hast been.	بوديد You have been.
بوده است He has been.	بوده اند They have been.

Future Tense.

من خواهم بود I shall or will be.	ما خواهيم بود We shall or will be.
تو خواهي بود Thou shalt or wilt be.	شما خواهيد بود You shall or will be.
او خواهد بود He shall or will be.	ايشان خواهند بود They shall or will be.

Aorist.

من با شم	I may be.	ما با شیم	We may be.
تو باشی	Thou mayst be.	شما باشید	You may be.
او باشد	He may be.	ایشان باشند	They may be.

INFINITIVE.

بودن *budan*, To be.

IMPERATIVE.

باش *ba'sh*, Be thou.

PARTICIPLES.

Present. باشان *bashan*, Being.

Past. بودا *buda*, Been.

TRANSITIVE VERB.

کردن *kardan*, To Do.

Present Tense.

میکنم	I am doing.	میکنیم	We are doing.
میکنی	Thou art doing.	میکنید	You are doing.
میکند	He is doing.	میکنند	They are doing.

Past Tense.

کردم	I did.	کردیم	We did.
کردی	Thou didst.	کردید	You did.
کرد	He did.	کردند	They did.

Perfect Tense.

کرده ام	I have done.	کرده ایم	We have done.
کردی	Thou hast done.	کرده اید	You have done.
کرده است	He has done.	کرده اند	They have done.

Imperfect Tense.

می‌کردم	I was doing.	می‌کردیم	We were doing.
می‌کردی	Thou wast doing.	می‌کردید	You were doing. -
می‌کرد	He was doing.	می‌کردند	They were doing.

Pluperfect Tense.

کرده بودم	I had done.	کرده بودیم	We had done.
کرده بودی	Thou hadst done.	کرده بودید	You had done.
کرده بود	He had done.	کرده بودند	They had done.

Future Tense.

خواهم کرد	I shall or will do.	خواهیم کرد	We shall or will do.
خواهی کرد	Thou shalt or wilt do.	خواهید کرد	You shall or will do.
خواهد کرد	He shall or will do.	خواهند کرد	They shall or will do.

Aorist.

کنم	I may do.	کنیم	We may do.
کنی	Thou mayst do.	کنید	You may do.
کند	He may do.	کنند	They may do.

IMPERATIVE.

بکن *bukun*, Do thou.

INFINITIVE.

کردن *kurdun*, To do.

PARTICIPLES.

Present. کنان *kunan*, Doing.

Past. کرده *kurda*, Done.

INTRANSITIVE VERB.

گفتن *gufan*, To Speak.*Present Tense.*

میگویم	I am speaking.	میگوئیم	We are speaking.
میگویی	Thou art speaking.	میگوئید	You are speaking.
میگوید	He is speaking.	میگویند	They are speaking.

Past Tense.

گفتم	I spoke.	گفتیم	We spoke.
گفتی	Thou spakedst.	گفتید	You spoke.
گفت	He spoké.	گفتند	They spoke.

Perfect Tense.

گفته ام	I have spoken.	گفته ایم	We have spoken
گفته ای	Thou hast spoken.	گفته اید	You have spoken.
گفته است	He has spoken.	گفته اند	They have spoken.

Imperfect Tense.

میگفتم	I was speaking	میگفتیم	We were speaking.
میگفتی	Thou wast speaking.	میگفتید	You were speaking.
میگفت	He was speaking.	میگفتند	They were speaking.

Pluperfect Tense.

گفته بودم	I had spoken.	گفته بودیم	We had spoken.
گفته بودی	Thou hadst spoken.	گفته بودید	You had spoken.
گفته بودند	He had spoken.	گفته بودند	They had spoken.

Future Tense.

خوا هم گفت	I shall or will speak.	خوا هيتم گفت	We shall or will speak.
خوا هي گفت	Thou shalt or wilt &c.	خوا هيد گفت	You shall or will speak.
خوا هد گفت	He shall or will &c.	خوا هند گفت	They shall or will speak.

Aorist.

گويم	I may speak.	گوئيم	We may speak.
گوئي	Thou mayst speak.	گوئيد	You may speak.
گويد	He may speak.	گويند	They may speak.

IMPERATIVE.

بگو *bugo*, Speak thou.

INFINITIVE.

گفتن *guftan*, To speak.

PARTICIPLES.

Present. گويان *goyan*, Speaking.

Past. گفته *guftah*, Spoken.

Passive Voice.

The Passive Voice is formed by prefixing the Past Participle to the various Tenses of the Verb شدن *shudan*, To be, or, To become.

PASSIVE VERB.

پرسيد & شدن *purseda shudan*, To be asked.

Present Tense.

پرسيد & ميشوم	I am asked.	پرسيد & ميشويم	We are asked.
پرسيد & ميشوي	Thou art asked.	پرسيد & ميشويد	You are asked.
پرسيد & ميشود	He is asked.	پرسيد & ميشوند	They are asked.

Past Tense.

پرسیده شد م I was asked پرسیده شد یم We were asked.
 پرسیده شد ی Thou wast asked. پرسیده شد ید You were asked.
 پرسیده شد He was asked. پرسیده شدند They were asked.

Future Tense.

پرسیده خواهم شد I shall or will be asked. پرسیده خواهیم شد We shall or will be asked.
 پرسیده خواهی شد Thou shalt or wilt be asked. پرسیده خواهید شد You shall or will be asked.
 پرسیده خواهد شد He shall or will be asked. پرسیده خواهند شد They shall or will be asked.

Causal Verb.

Causal Verbs are regularly formed by adding the termination *انیدن anidan*, or *اندن andan* to the root of the Verb, thus, *جستن justan*, root, *جه já*, to leap, from which *جها نهادن jahanedan*, to cause to leap, is formed; so *رسیدن rasidan*, root, *رس ras*, to arrive, *رسانیدن rasanidan*, or—*رساندن rasandan*, to cause to arrive, are formed.

CAUSAL VERB.

گویا نیدن *guyani'dan*, To cause to speak.

Present Tense.

مینگویا نم I cause to speak. مینگویا نیم We cause to speak.
 مینگویا نی Thou causest to speak. مینگویا نید You cause to speak.
 مینگویا نه He causeth to speak. مینگویا نند They cause to speak.

Past Tense.

گویا نید م I caused to speak. گویا نید یم We caused to speak.
 گویا نید ی Thou causedst to speak. گویا نید ید You caused to speak.
 گویا نید He caused to speak. گویا نیدند They caused to speak.

Future Tense.

خواهم گویا ند	I shall or will cause to speak.	خواهیم گویا نید	We shall or will cause to speak.
خواهی گویا ند	Thou shalt or wilt &c.	خواهید گویا نید	You shall or will cause &c.
خواهد گویا ند	He shall or will &c.	خواهند گویا نید	They shall or will &c.

Imperfect Verb.

The following fragment of a Verb, *hustan* هستن, denoting, To be, or, To exist, is used under the form of a Past, but generally with the sense of a Present Tense. It is also used as an Auxiliary in forming the Imperfect Tense, by being joined to the Past Participle.

هستم	I am, or, exist.	هستیم	We are, or, exist.
هستی	Thou art, or existest.	هستید	You are, or, exist.
هست	He is, or, exists.	هستند	They are, or, exist.

This Verb is rendered Negative by changing the initial *h* into *ye*, and prefixing *nun*, thus.

نیستم	I am not.	نیستیم	We are not.
نیستی	Thou art not.	نیستید	You are not.
نیست	He is not.	نیستند	They are not.

Negative and Prohibitive Verbs.

Verbs in Persian are made Negative by prefixing to them the Particles *na* نه, or *nun* ن, not, as, *na-ra-seed* نرسید, he did not arrive. With the Imperative, the Particle *ma* م, or *mim* میم, is employed in like manner to express prohibition, as, *ma pers* مپرس, or *mapurs* مپرس, ask not.

ANOMALIES OF THE IMPERATIVE.

Attention to the following rules, together with their exceptions, will greatly assist in conjugating Persian Verbs, there being none in this language, but what has one of the letters, *ا* and *ی*, preceding the sign of the Imperative.

RULE I.

Infinitives in *ادن* *adan* and *یدن* *idan*, reject these terminations for the Root, as, *پرسیدن* *pursidan*, to ask, root, *پرس* *purs*, ask thou. The following Verbs are exceptions.

Infinitive.	Root.	Infinitive	Root.
<i>آماندن</i> To prepare.	<i>اما</i>	<i>آفریدن</i> To create.	<i>آفرین</i>
<i>دادن</i> To give.	<i>د</i>	<i>چیدن</i> To gather.	<i>چین</i>
<i>زادن</i> To be born.	<i>ز</i>	<i>دیدن</i> To see.	<i>بین</i>
<i>گادن</i> To generate.	<i>گا</i>	<i>شنیدن</i> To hear.	<i>شنو</i>
<i>کشان</i> To open.	<i>کشا</i>	<i>گزیدن</i> To bite.	<i>گزین</i>
<i>آمدن</i> To come.	<i>آ</i> or <i>آ</i>	<i>زدن</i> To strike.	<i>زن</i>

RULE II.

Infinitives in *ودن* *udan* reject that termination, and substitute *ای* *ai* for the Root, as *ستودن* *satudan*, to praise, root, *ستای* *satái*, praise thou. The exceptions are.

Infinitive.	Root.	Infinitive.	Root.
<i>بودن</i> To be.	<i>باش</i> or <i>بو</i>	<i>غنودن</i> To slumber.	<i>غنو</i>
<i>تنودن</i> To draw.	<i>تنو</i>	<i>زنودن</i> To neigh.	<i>زنو</i>
<i>دروودن</i> To reap.	<i>درو</i>	<i>شنودن</i> To hear.	<i>شنو</i>
<i>شدن</i> To be.	<i>شو</i>		

RULE III.

Infinitives in *dan* preceded by *dal*, *re*, and *za*, inert, reject the termination *dan* for the Root, as *پروردن parwardan*, to cherish, *پرو parwar*, cherish thou. The exceptions are,

Infinitive.	Root.	Infinitive.	Root.
آزردن To vex.	آزار	شمردن To reckon.	شمار
افشردن To press.	افشار	بردن To carry.	بر
آوردن To bring.	آور or کر	کردن To do.	کن
سپردن To entrust.	سپار	مردن To die.	میر

RULE IV.

Infinitives in *tan* preceded by *khai* inert, reject *tan*, and change the *khi* into *ze* for the Root; as, *انداختن andakhtan*, to throw, root, *انداز andaz*, throw thou. The exceptions are.

Infinitive.	Root.	Infinitive.	Root.
آختن To draw a sword.	اخ	شناختن To know.	شناس
دوختن To milk.	دوش	فروختن To sell.	فروش
مسخنن To weigh.	مخ	گسیختن To split.	گسل

RULE V.

Infinitives in *tan* preceded by *sin* inert, reject both the *tan* and *sin* for the Root, as, *زیستن zestan*, to live, root, *زی ze*, live thou. The following are exceptions,

Infinitive.	Root.	Infinitive.	Root.
بستن To bind.	بند	روستن To grow.	روی
پیوستن To mix.	پیوند	شستن To wash.	شوی
جستن To leap.	جه	شکستن To break.	شکن
جستن To seek.	جوی	کاستن To lessen.	کاه
خاستن To rise.	خیز	کسستن To break.	گسل
خواستن To wish.	خواه	نشانستن To cause to stir.	نشان
رستن To escape.	ره	نشستن To sit.	نشین

RULE VI.

Infinitives in *tan* preceded by *shin* inert, reject *tan*, and change *shin* into *ra*, as, *داشتن* *dashtan*, to have, or, possess, root, *دار* *dār*, have thou. The following are exceptions.

Infinitive.	Root.	Infinitive.	Root.
<i>آغا شدن</i> To accumulate.	<i>آغا ش</i>	<i>گشتن</i> To become.	<i>گرد</i>
<i>آغوشن</i> To embrace.	<i>آغوش</i>	<i>نوشتن</i> To write.	<i>نویس</i>
<i>افراشتن</i> To exalt.	<i>افراز</i>	<i>هشتن</i> To quit.	<i>هل</i> or <i>هش</i>

RULE VII.

Infinitives in *tan* preceded by *fe* inert, generally reject *tan*, and change *fe* into *ba*, as *تابتن* *taftan*, to shine, to twist, root, *تاب* *tab*, shine thou. The exceptions are.

Infinitive.	Root.	Infinitive.	Root.
<i>پذیرفتن</i> To accept.	<i>پذیر</i>	<i>شنفتن</i> To hear.	<i>شنو</i>
<i>خفتن</i> To sleep.	<i>خسپ</i>	<i>کافتن</i> To dig, to cleave.	<i>گاو</i>
<i>رفتن</i> To go.	<i>رو</i>	<i>گرفتن</i> To take.	<i>گیر</i>
<i>سفتن</i> To bore.	<i>سنب</i>	<i>گفتن</i> To say.	<i>گوي</i>

RULE VIII.

Infinitives in *dan* preceded by *mim*, reject the *dan*, and change the *mim* into *ye*, as, *آمدن* *amadan*, to come, root, *اید* *ayad*, come thou. There is only one Verb of this description.

Every Verb in the Persian language may be conjugated, when once the Infinitive and Root are known; the remaining parts of the Verb being easily formed from them.

INDECLINABLE PARTS OF SPEECH.

The Indeclinable Parts of Speech are Adverbs, Prepositions, Conjunctions and Interjections.

Adverb.

In Persian all Adjectives may be used Adverbially; and as this Part of Speech presents no peculiarity, a few of those in most common use, are here given.

اینجا *inja'*, Here, آنجا *anja*, There, کجا *kuja'*, Where, چگونه *chaguna*, How, از اینجا *az inja'*, Hence, در آنجا *dar-unja'*, Thence خوب *khub*, Well, سخت *sakht*, Severe, گا هي *ga'he*, Any time, بسیار *bisya'r*, Much, اندک *andak*, Little, از کجا *az kuja'*, Whence, بیرون *berun*, Without, درون *darun*, اندرون *andarun*, Within, فرود *farud*, فرو *faru*, Below, بالا *ba'la'*, Above, دی *di*, Yesterday, فردا *fa'rda*, Tomorrow, پیش *pesh*, Before, پس *pas*, After, چون *chun*, When, هرگز *hargiz*, Ever, هنوز *hanuz*, Yet, تا *ta'*, Until, باری *bari'*, Once, هم *ham*, Also, آنگاه *unga'h*, Then, هرگز نه *hurgiznah*, Never, بعد از آن *bad az a'n*, Afterwards, همیشه *hameshah*, Always, دیگر بار *digarba'r*, Again, نیز *niz*, Again, کي *kai*, Where, چند *chand*, How many, مگر *magar*, Perhaps, چرا *chara'*, Wherefore.

Preposition.

Most Prepositions in Persian are, strictly speaking, Substantives or Adjectives having a simple Particle expressed or understood. Such of them as are Substantives, require the *izáfat* or sign of the Genitive case, between them and the Noun which they govern, as, بالاي درخت *bala-i- darkht*, above the tree. The simple Prepositions are only nine in number.

SIMPLE PREPOSITIONS. از *az*, From. By. با *ba'*, With, بر *bar*, and بر *abar*, On, Upon, به or ب *ba*, In, By, To, بي *be*, Without, تا *ta'*, Up to, As far as, جز *juz*, Except, Besides, در *dar*, In.

Simple Prepositions in their application are placed before the Nominative forms both of Nouns and Pronouns ; as, در خانه *dar khā'na'*, in the house, با من *ba' man*, with me, بر شما *bar shuma'*, on you, جز ایشان *juz esha'n*, except them, &c.

COMPOUND PREPOSITIONS, &c. بجهت *bajahat*, For, از جهت *azjahat*, On account of, پس از آن *pas-az-a'n*, After that, پیشتر از من *peshtar-az-man*, Before me, پس *pas*, After, پهلوئی *pahlawi*, Near, برای *barai*, For, میان *miya'n*, Between, فرود *farud*, Beneath, سوی *suwi*, Toward, نزد *nazd*, Near.

Compound Prepositions are, strictly speaking, Substantives or Adjectives, having one of the Simple Prepositions expressed or understood ; as, زیر زمین *zé'r-i-zamin*, under the ground, بالای درخت *ba'la'-i-drkhat* above the tree (i. e. on the tree). They may also be used Adverbially when occasion requires ; thus, بیرون رفت *berun raft*, he went out, پیش آمد *pesh ahmad*, he came forward, پس ماند *pas mand*, he remained behind.

Conjunction.

The following Conjunctions are of most frequent occurrence :—

و *o* or *wa*, And, یا *ya*, اگرچه *agarchah*, or, گرچه *garchah*, Though, اما *a'mma'*, لیکن *lekan*, بل *bal*, بلکه *balkah*, But, هر چند *harchand*, که *ka'h*, هر چند که *harchandkah*, Although, که *ka'h*, Since, بنابرین *bina'bari'n*, Therefore, مگر *magar*, Unless, هم *ham*, or, نیز *ni'z*, Also, اگر *agar*, or, گر *gar*, If, زیرا *zera'*, Because, جز *juz*, Except.

Interjection.

The following Interjections are the most common :—

ایا *a'ya'*, or, ایها *a'yha'*, Oh ! آه *ah*, Ah !, دایره *daregh*, or, دریا *daregha*, Alas ! افسوس *afsos*, Alas !

SYNTAX.

Composition of Sentences.

The construction of the Persian language is exceedingly simple, and may be reduced to a few rules, most of which it has in common with other languages.

A simple sentence consists of three parts, first, the Nominative, then the Object, and lastly the Verb ; thus,—*تیمور به هندوستان آمد* *Taimur ba Hindustan amad*, Timur came to India. In this sentence, *Taimur* is the Nominative, *amad* is the Verb, and *Hindustán* the Object.

Most Active Verbs require the oblique case in *را*, *ra* after them, thus, *زرگر نجا را بزد* *zargar najár ra bazad*, the goldsmith struck the carpenter.

The Particle *را*, *rá*, is omitted in a sentence if the Noun be Indefinite, as, *جام پر کن* *jám pur kun*, fill a cup; but it is inserted if the thing be particular and limited, as *جام را پر کرد* *jám rá pur kard*, he filled the cup.

All Nominatives are generally placed before their Verbs, with which they agree in number and Person, thus,—*شما چرا آمدید* *shumá chará ámadíd*, wherefore didst thou come.

When two or more inanimate Nouns have a common Verb, the latter is generally put in the Singular number thus: *تا مرد ناگفته باشد و هنرش نهفته باشد* *ta mard na guftah báshad áib wa hanarash na-haftah báshad*, till a man has declared his mind, his virtue and vice remain hidden.

Infinitives in Persian should be considered merely as Verbal Nouns, and construed like any other substantive.

All Adjectives are placed before their Substantives, and the governing Noun is prefixed to that which it governs, as *روی خوب* *rue khub*, a beautiful face, but if this order is inverted, a Compound Adjective is formed, as, *خوب روی* *khub rue*, fair-faced.

When speaking to, or of superiors, the Verb is used in the Plural, and generally in the Third Person, thus,—*صاحب خانه بیرون رفته اند* *sahib-i-kháná berun raftah and*, the master of the house is (are) gone out.

Numeral Adjectives precede the Nouns to which they belong, which is generally put in the Singular Number, as *sad sal*, a hundred years, instead of *sad sahá*.

Our word *than*, after the Comparative Degree is expressed in Persian by *az*, thus, *roshantar az rukh-i-roz*, more splendid than the cheek of day; and the Adjective *bah*, good, is often used in the Positive form when denoting comparison, thus, *darúgh maslahat amez bah az rast fitnah ángez*, falsehood fraught with good advice, is preferable to the truth, when tending to excite strife.

Verbs are compounded with Nouns and Adjectives, or with Prepositions and other Particles. The Verbs chiefly used in the first sort of composition are, *kardan*, to do, *awardan*, to bring, *dashtan*, to have, *sákhtan*, to make, *farmudan*, to order, *khúrdan*, to eat, *zadan*, to strike, *bardan*, to bear, *namúdan*, to shew, *gastan*, or, *gardídan*, to become, *ámadan*, to come, *dídan*, to see, *girifan*, to take, and *yáftan*, to find.

Some of the Particles with which Verbs are compounded are significant, and others redundant and ornamental, as, *daryáftan*, to understand, *dar ámadan*, to enter, *dar áwardan*, to bring in, *bargash-tan*, to return, *bar ámadan*, to ascend, *bar asúdan*, to rest.

The Particles *ná*, *kam*, little, and *be*, without, are placed before nouns to denote privation, as, *ná ámed*, hopeless, *kambahá*, of little value, *be aman*, merciless, *bé tartib*, irregular, *ná dán*, ignorant, *nákar*, worthless, *kam zor*, of little strength, *be insaf*, unjust, &c.

Compound Words.

The great variety and frequent use of Compound Words which can be multiplied to an unlimited number, according to the taste and pleasure of the writer, constitute one of the chief beauties of the Persian language. They are formed either by a Noun and the contracted Participle ; or by prefixing an Adjective to a Noun ; or, lastly, by placing one Substantive before another.

WORDS COMPOUNDED OF NOUNS AND PARTICIPLES.

گل افشان	Shedding flowers.	دل کرا	Rejoicing the heart.
دل آزار	Afflicting the heart.	دلستان	Ravishing hearts.
جان آزار	Wounding the soul.	دل سوز	Inflaming the heart.
مراد کور	Fulfilling desires.	دل کشا	Rejoicing the heart.
دل آور	Stealing hearts.	غریب نواز	Kind to strangers.
جهان آرا	Adorning the world.	گل چین	Gathering flowers.
خون آلود	Sprinkled with blood.	فتنه انگیز	Raising a tumult.
خطا آلود	Stained with crimes.	دل بر	A ravisher of hearts.
جان افروز	That created the soul.	عشق باز	Sporting with love.

WORDS COMPOUNDED OF ADJECTIVES AND NOUNS.

خوب روی	With a beautiful face.	خوب آواز	With a good voice.
خوش رفتار	Walking gracefully.	پاکدامن	With unblemished virtue.
سیاه چشم	Blackeyed.	پاکیزه خوی	Having pure intentions.
شیرین دهن	With a sweet mouth.	خوب رایحه	With a pleasing scent.
شیرینکار	With gentle manners.	خوشنوی	Of a sweet disposition.
خوش الحان	With sweet notes.	خوشبوی	With a sweet scent.

WORDS COMPOUNDED OF TWO NOUNS.

پري رخسار	With cheeks of an angel.	گل رخ	With cheeks like roses.
شکر لب	With lips of sugar.	گل روي	With a rosy face.
طوطي گفتار	Talking like a parrot.	مشکبوي	With the scent of musk.
غنچه لب	With lips like rose-buds.	يا کوب لب	With lips like rubies.
جہشيد کلاه	With the diadem of Jamshid.	شير دل	With the heart of a lion.
سمين ساق	With legs like silver.	داراي حشمت	With the troops of Darius.
پري روي } پري پيکر }	With the face of an angel.	سمن بوي	With the scent of jessamine.

The Particle *هم* *ham* prefixed to Nouns, forms an elegant class of compounds, implying Society and Intimacy, as :

هما هنگ	Of the same inclinations.	همبستر	Lying on the same pillow.
همدم	Breathing together.	همخوابه	Sleeping together.
هما شيان	Of the same nest.	همبزم	Of the same banquet.

Derivative Words.

The derivation of one word from another in Persian, is effected by means of certain terminations, as in most European languages. The words so derived, are chiefly Substantives and Adjectives, together with a few Verbs and Adverbs.

NOUNS DENOTING AGENCY.

Nouns of Agency are formed by adding the following terminations, thus :

ند	to ساز	To make.	سازند	A composer.
گر	to زر	Gold.	زرگر	A goldsmith.
گار	to خدمت	Service.	خدمتگار	A servant.
بان	to در	A door.	دربان	} A door-keeper.
وان	to در	A door.	دروان	

NOUNS DENOTING PLACE OR SITUATION.

Nouns denoting place or situation, are formed by adding the following terminations, thus :

نگار	to	ستان	A picture.	نگارستان	A gallery of pictures.
گل	to	زار	A rose.	گلزار	A bed of roses.
عبادت	to	گاه	Worship.	عبادتگاه	A place of worship.
شکر	to	دان	Sugar.	شکر دان	A Sugar-jar.
سنگ	to	لاخ	A stone.	سنگلاخ	A stony-place.

ABSTRACT NOUNS.

Abstract Nouns are formed from Adjectives, by the addition of the letter *ye*, thus :

شرمسار	Bashful.	شرمساری	Bashfulness.
دانشمند	Learned.	دانشمندی	Learning
سیاه	Black.	سیاهی	Blackness.
نیک	Good.	نیکي	Goodness.
سوداگر	A merchant.	سوداگری	Merchandize.

When the Adjective ends in *zhe*, the Abstract Noun is formed by changing it into *gi*, as,

آزرد	Sad.	آزردگی	Sadness.
بند	A slave.	بندگی	Slavery.
بیگانه	New.	بیگانگی	Novelty.

The letter *alif* added to some Adjectives, makes them Abstract Nouns, thus, گرم *garm*, Warm, گرما *garma'*, Warmth.

VERBAL NOUNS.

Verbal Nouns are formed by changing the final *nun* of the Infinitive, into *ar*, thus,

گفتن	To speak.	گفتار	Speech.
دیدن	To see.	دیدار	Seeing.
رفتن	To go.	رفتار	Motion.

ADJECTIVES DENOTING POSSESSION. &c.

Adjectives denoting possession &c. are formed by adding the following terminations, thus :

to شار	شرم Shame.	شرمسار Bashful.
to گین	غم Sorrow.	غمگین Sorrowful.
to مند	دولت Wealth.	دولتمند Wealthy.
to وار	امید Hope.	امیدوار Hopeful.
to ور	جان Life.	جانور Having life.
to ین	زر Gold.	زرین Golden.
to نای	زهر Venom.	زهرناک Venomous.

ADJECTIVES DENOTING COLOR AND SIMILITUDE

The following terminations added to Nouns, form Adjectives denoting color and similitude, thus :

to وش	غنچه A rosebud.	غنچه وش Like a rose-bud.
to فام	لعل A ruby.	لعل فام Ruby-colored.
to گون	گل A rose.	گلگون Rose-colored.

A large class of Adjectives is formed from Substantives, by adding to them the termination *ی ye*, thus,

ایران Persia.	ایرانی A Persian.
هند India.	هندي An Indian.
شیراز Shiraz.	شیرازی A native of Shiraz.

Modes of Writing.

The Persians have three distinct modes of writing, 1stly, the نسخی *naskhi*, which is chiefly used by the Arabians, and in which hand all their works are either written or printed ; 2ndly, the تعلیق *talik*, or sloping hand, which is now extensively used for lithographing Persian and Hindustani works ; and 3rdly, the شکسته *shikastah*, or broken hand, which is used only in epistolary correspondence. Specimens of these different hand-writings are given in page, 35.

Persian Numbers.

CARDINALS.

۱ یک One.	۹ نه Nine.	۱۷ هفده Seventeen
۲ دو Two.	۱۰ ده Ten.	۱۸ هیزده Eighteen.
۳ سه Three.	۱۱ یازده Eleven.	۱۹ نوزده Nineteen.
۴ چهار Four.	۱۲ دوازده Twelve.	۲۰ بیست Twenty.
۵ پنج Five.	۱۳ سیزده Thirteen.	۲۱ بیست و یک Twenty one.
۶ شش Six.	۱۴ چهارده Fourteen.	۳۰ سی Thirty.
۷ هفت Seven.	۱۵ پانزده Fifteen.	۴۰ چهل Forty.
۸ هشت Eight.	۱۶ شانزده Sixteen.	۵۰ پنجاه Fifty.

ORDINALS.

نخستین First.	سیم Third.	پنجم Fifth.
دوم Second.	چهارم Fourth.	ششم Sixth.

All the other Ordinals are formed in the same manner, by adding *م mim* to the Cardinals.

ALPHABETICAL NOTATION.

کلمن	حطی	هوز	ابجد
۵۰ ۴۰ ۳۰ ۲۰	۱۰ ۹ ۸	۷ ۶ ۵	۴ ۳ ۲ ۱
ضطغ	ثخذ	قرشت	سغقص
۱,۰۰۰ ۹۰۰ ۸۰۰	۷۰۰ ۶۰۰ ۵۰۰	۴۰۰ ۳۰۰ ۲۰۰ ۱۰۰	۹۰ ۸۰ ۷۰ ۶۰

Where | *alif* denotes one, *ba*, two, *jim*, three &c.

Days of the Week.

PERSIAN.	ARABIAN.
Sunday. یکشنبه <i>ekshambah.</i>	يوم الاحد <i>yo'm-al-a'had.</i>
Monday. دوشنبه <i>doshambah.</i>	يوم الاثنين <i>yo'm-al-athnu'n.</i>
Tuesday. سه شنبه <i>sa shambah.</i>	يوم الثلاثاء <i>yo'm-as-thaltha.</i>
Wednesday. چهارشنبه <i>char shambah</i>	يوم الاربعاء <i>yo'm-al-a'raba.</i>
Thursday. پنجشنبه <i>pun shambah.</i>	يوم الخميس <i>yo'm-al-kha'me's.</i>
Friday. آدینه <i>adi'nah.</i>	يوم الجمعة <i>yo'm-al-juma.</i>
Saturday. شنبه <i>shambah.</i>	يوم السبت <i>yo'm-as-sabt.</i>

Persian Months.

March. فروردین <i>farwa'rdeen.</i>	September. مهر <i>mih</i> r
April. اردی بهشت <i>ardi-bihisht.</i>	October. آبان <i>aba'n.</i>
May. خرداد <i>khu'rda'd.</i>	November. آذر <i>aza'r.</i>
June. تیر <i>teer.</i>	December. دی <i>de.</i>
July. امرداد <i>umrda'd.</i>	January. بهمن <i>ba'hman.</i>
August. شهریور <i>sharyur.</i>	February. اسفند <i>isfa'ndar-</i> <i>man.</i>

Arabian Months.

30. محرم <i>Mu'haram.</i>	30. رجب <i>Rujub.</i>
29. صفر <i>Safar.</i>	29. شعبان <i>Shaba'n.</i>
30. ربيع الاول <i>Ra'bi-al-a'wa'l.</i>	30. رمضان <i>Ramza'n.</i>
30. ربيع الثاني <i>Ra'bi, as, Sani.</i>	29. شوال <i>Shu'wa'l.</i>
30. جمادى الاول <i>Jama'd, al, a'wa'l</i>	29. ذى القعدة <i>Zi-l-k'ada.</i>
29. جمادى الثاني <i>Jama'd, as Sa'ni.</i>	29. ذى الحجة <i>Zi-l-hijja.</i>

Syro-Macedonian Months.

October. تشرين الاول <i>ta'shrin-al-</i> <i>awul.</i>	April. نيسان <i>nis'an.</i>
November. تشرين الثاني <i>ta'shrin-as-</i> <i>sanee.</i>	May. ايار <i>ayar.</i>
December. كانون الاول <i>kanun-al-</i> <i>awul.</i>	June. حزيران <i>huzieran.</i>
January. كانون الثاني <i>kanun-as-</i> <i>sanee.</i>	July. تموز <i>ta'muz.</i>
February. شباط <i>shabut.</i>	August. آب <i>ab.</i>
March. آذار <i>aza'r.</i>	September. ايلول <i>uelool.</i>

The Muhamedans reckon by lunar time, their æra called the *Hijra*, commencing from the day on which Muhammad retreated from Mecca; which, according to the best accounts, took place on Friday the 16th of July A. D. 622. Their year consists of twelve lunations amounting to 354 days and nine hours very nearly, and hence their new year's day will happen every year about eleven days earlier than in the preceding year. The months retain their Arabic names in all Muhammedan countries.

Grammatical Terms.

The following are a few of the Grammatical terms used in Persian, with corresponding expressions in English.

اسم	Noun.	الف بي	Alphabet.
ضمير	Pronoun.	املا	Orthography.
اسم صفت	Adjective.	گردان	Declension.
فعل	Verb.	مستقبل	Future.
حرف تمير	Adverb.	ماضي	Past.
حرف معنوی	Preposition.	حال	Present.
حرف عطف	Conjunction.	صرف و نحو	Grammar.
حرف ندا	Interjection.	اصطلاح	Idiom.
جنس	Gender.	امر	Imperative.
مذكر	Masculine Gender :	مصدر	Infinitive.
مونث	Feminine Gender	حرف	Letter.
عدد	Number.	تلفظ	Pronunciation.
واحد	Sing. Number.	جمله	A sentence.
جمع	Plural Number.	املا . هجي	Spelling.
حرف صديقي	Consonant.	نحو	Syntax.
حرف علت	Vowel.	زمانه	Tense.
صرف	Etymology.	نامربوط	Ungrammatical.

SPECIMENS OF THE DIFFERENT WRITINGS
USED IN PERSIAN.

Shikista, or broken hand.

شخص از افلاطون پرسید که سالها بی سوار و جهان بودی
و سفرهای کور در دریا چه عجایب دیدی گفت غیب
همین بود که از دریا بکناره سلامت رسیدم

Nas-Talik, or Sloping hand.

شخصی از افلاطون پرسید که سالها بی سوار و جهان
بودی و سفرهای کور در دریا چه عجایب دیدی
گفت غیب همین بود که از دریا بکناره سلامت رسیدم

Nashki.

شخص از افلاطون پرسید که سالها بی سوار و جهان بودی و سفر
دریا کردی در دریا چه عجایب دیدی گفت غیب همین بود که از
دریا بکناره سلامت رسیدم.

Translation. A person asked Plato, "As you have been years in ships and performed sea voyages; what wonders have you seen in that element?" He answered, "The most wonderful thing of all was that, I got on shore in safety."

جهان اِي برادر نما ند بکس
دل اندر جهان آفرين بند و بس
مکن لکيه بر ملک دنیا و پشت
که بسیار کس جو تقو پرورد و کشت
چو آهنگ رفتن کند جان پاکی
چه بر تخت مردن چه بروي خاک

بس نامور که زیر زمین دفن کرده اند
کز هستیش بروي زمین یک نشان ندارند
و آن پیرلاشه را که سپردند زیر خاک
خاکش چنان بخورد کزواستخوان ندارند
زنده است نام فرخ نوشیروان بخیر
گرچه بسی گذشت که نوشیروان ندارند
خیري کن اِي فلان و غنیمت شما ر عمر
زان پیدشتر با نگ بر آید که فلان ندارند

شمشیر نیک از آهن بد چون کند کسی
ناکس بتربیت نشود اِي حکیم کسی
باران که در لطف طبعش خلأ نیست
در باغ لا لَغ روید و در شوره بوم خس
زمین شوره سنبل بر نیارد
در تخم عمل ضایع مگردان
نکوي بابدان کردن چنانست
که بد کردن بجای نیک مردان

ند هم جاي شرم است زیرا که حالا حکم کرده ام، وزیر گفت مصلحت آن است که از ماهی کپر پرسید که این ماهی نراست یا ماده اگر بگوید که نراست ماده را بخوراد اگر بگوید ماده است نرا بخوراید ماهی کپر مثل آن آوردن نخواهد توانست پس انعام هم نخواهد یافت. پادشاه سخن وزیر پسندید و از ماهی کپر پرسید که این ماهی نرم است یا ماده، ماهی کپر جواب داد که این ماهی خنثی است، پادشاه بسیار خندید و دو صد روپیه او را بخشید.

Poetry.

ابرا گرا ب زندگي بارد
هرگز از شاخ بيد بر نخوري
با فرومايه روزگار مبر
کزني بوريا شكر نخوري

تا مرد سخن نگفته باشد
عيب و هنرش نهفته باشد
هريشه گمان مبر که خاليست
شايد که پلنگ خفته باشد

آن شنيد دي که لا غري داننا
گفت روزي با بله فربه
اسپ تازي اگر ضعيف بود
همچنان از طويله خربه

درختي که اکنون گرفتست پاي
به نيروي شخصي برآيد ز جاي
ورش همچنان روزگار ي هلي
بگرد و نش از بيخ بر نکسلي
سرچشمه شايد گرفتن بميل
چو پرشد نشايد گذشتن بپيل

میکنم که در وقت نماز مرا حکم نشستن داده است. دوم آنکه. تو طعام می خوری و من نگاه می کردم، اکنون رزاقی پیدا کرده ام که اونمی خورد و مرا میخوراند. سیوم آنکه. تو خواب می کردی و من پاسبانی می کردم. اکنون خدای دارم که من خواب می کنم و او پاسبانی من میکند. چهارم آنکه. همیشه می ترسیدم که اگر تو بمیری مرا از دشمنان آسیب برسد، اکنون چنان خدای دارم که نخواهد مرد و مرا از دشمنان هیچ آسیب نخواهد رسید. پنجم آنکه. از تو می ترسیدم که اگر از من گناه شود عفو نکنی، اکنون خدای من چنان رحیم است که هر روز صد گناه می کنم و می بخشد.

روزی پادشاه می با وزیر برای سیر رفت بکشت زاری رسید، درختان گندم دید از قد آدم درازتر. پادشاه متعجب شد و گفت چنین دراز درختان گندم گاه می ندیدم، وزیر عرض کرد که ای خداوند در وطن من درختان گندم همچو قد فیل بلند میشوند. پادشاه تبسم نمود، وزیر با خود گفت که پادشاه سخن من دروغ پند است از این سبب تبسم کرد، چون از سیر باز آمد خط بمردمان وطن خود برای چند درختان گندم فرستاد تا که خط انجا رسید فصل گندم گذشته بود. القصه بعد یکسال درختان گندم از انجا رسیدند وزیر پیش پادشاه بزد پادشاه پرسید چرا آوردی، عرض کرد که در سال گذشته روزی عرض کرده بودم که درختان گندم همچو قد فیل بلند می شوند تبسم کردید. با خود گفتم که سخن من دروغ پنداشتند برای تصدیق سخن خود آوردم. پادشاه گفت حالا باور کردم، لیکن زنهار پیش کسی چنین سخن مگو که بعد مای باور کند.

ما می گیری همیشه ما هیان دریا کوفتی و دربار زار فروختی، روزی یک ما می زنده گرفت و انچنان خوب گاهی نکرفته بود، در دل خود گفت که اگر این ما می را در بازار بفروشم زیاده از دوسه فلوس نخواهم یافت مصلحت آنست که پیش پادشاه برم البته بسیار انعام خواهد داد. القصه ما می را پیش پادشاه برد پادشاه چون ما می را دید بسیار پسندید و خوشنود شد و حکم کرد که ما می کی را صد روپیه دهند و وزیران وقت حاضر بودند در کوش پادشاه عرض کرد که برای یک ما می اینقدر نقد دادن مصلحت نیست، پادشاه جواب داد که اگر

شخصي نزد طبيب رفت و گفت شگم من درد میکند دوا کن، طبيب پرسید امروز چه خورد؟ گفت نان سوخته، طبيب دوا در چشم او کردن خواست، آن شخص گفت اي طبيب درد شگم را با چشم چه نسبت، حکيم گفت، اول تراد و اي چشم مي بايد کرد زیرا که اگر چشم درست بودي، نان سوخته نميخورد ي.

پادشاهي از منجمي پرسيد که چند سال از عمر من باقي است. گفت ده سال. پادشاه بسيار متفکر کرد و همچو بيما ر بربستر افتاد. وزير بسيار عاقل بود، منجم را روبروي پادشاه طلبيد و پرسيد که چند سال عمر تو باقي است، گفت بيست سال. وزير همان وقت از شمشير منجم را روبروي پادشاه بقتل رسانيد. پادشاه خوشنود کرد و حکمت وزير پسنديد و با زسخن منجم نشنيد.

آورده اند که سلطان محمود اياز را بسيار دوست داشت، اياز سبب هماراگان دولت براو حصد برد و پادشاه را گفتند که، اياز هر روز تنها در جواهرخانه ميروود و معلوم ميشود که چيزي ميدزد و گرنه در جواهرخانه او را چکار است، پادشاه گفت هرگاه بچشم خواهيم ديد باور خواهيم کرد. روز ديگر پادشاه را خبر دادند که اياز در جواهرخانه رفته است. پادشاه از غرقه درون جواهرخانه نظر کرد. ديد که اياز صندوقي را کشاده پارچه کهنه و غليظ پوشيده است، پادشاه درون تشریف برد و پرسيد چرا چنين پارچه پوشيده؟ عرض کرد که اي خداوند چون در بندگي حضرت نبودم چنين پارچه ام شتم، حالاکه بدولت خداوند پارچهاي پاکيزه دارم جا ما کهنه خود هر روز ميپيچم و مي پوشم، نا حالت قديم خود را فراموش نکنم و قدر نعمت خداوندي شناسم پادشاه چون اين جواب شنيد پسنديد، و او را در کنار کشيد و مرتبه او بزرگ کرد.

پادشاهي را وزير عاقل بود، دست از وزارت برداشت و بعدا دست خدا مشغول شد پادشاه از اميران پرسيد که وزير کجا است، عرض کردند که از وزارت دست برداشته بعبادت الاهي مشغول است، پادشاه پيش وزير رفت و پرسيد اي وزير از من چه خطا ديد ي که وزارت را ترک نمود ي، گفت از پنج سبب اول آنکه تو نشسته ميبود ي و من بحضور تو ايستاده مياندم اکنون بندگي خدا

A SELECTION OF EASY READING IN PERSIAN.

مرد تند خوفتنه مي انگيزد اما د يرغصب مچا دله را تسكين ميد هد.
جواب نرم غضب را برميگرداند اما كلمات موزيه غيظ را متصاعد
مينمايد .

با شخصي بي سبب مچا دله مكن اگري تو بد ي نكرد است احسان را
از صاحبان نش منع مكن وقتي كه ادا نمودنش بقوت دست تست .

اعداء خود را دوست بداريد و از براي آنها كه بر شما لعن مي كنند
بركت طلبيد و با آنان كه شما را عداوت مي نمايد احسان كنيد و از بهر
آنها كه شما را فحش مي دهند و زحمت مي دهند دعا كنيد .

شخصي با يكي شرط كرد كه اگري بازي نيايم يك اثار گوشت از اندام
من بتراش . چون بازي نيافت مدعي اي فاني شرط خواست ، او قبول
نكرد ، هردو پيش قاضي رفتند قاضي مدعي را گفت او را معاف كن
قبول نكرد ، قاضي برهم شد و فرمود كه بتراش ، ليكن اندك زياده از
اثار خواهي تراشيد ترا سياست خواه هم نمود ، مدعي تقواست ناچار
شده معاف كرد .

سوداگران پيش پادشاهي رفتند و اسپانرا براو عرض نمودند
پادشاه بسيار پسنديد و خريده و لك روپيه زياده از قيمت بسوداگران
داده ، و فرمود كه از ملك خود باز اسپانرا بياريد . سوداگران
رخصت شدند . روزي پادشاه در حالت خوشي و مستي وزير را گفت
كه اسامي جميع احمقان بنويس ، وزير عرض كرد كه پيش از اين نوشته
ام و اول نامها نام حضرت تست ، پرسيد چرا ، گفت سوداگران را دولك
روپيه كه براي آوردن اسپان بيضا مني و اطلاع مساكن آنها عنايت
شد ، علامت حماقت است ، پادشاه گفت اگري بيارند وزير گفت نام حضرت
از دفتر حقان محو خواهم كرد ، و نام سوداگران انجا خواهم
نوشت .

GENERAL RULES AND PRINCIPLES
OF THE
GUJARÁTÍ GRAMMAR.

GENERAL RULES AND PRINCIPLES OF THE GUJARÁTÍ GRAMMAR.

ORTHOGRAPHY.

The letters of the Gujarátí Alphabet are thirty-nine in number. Of these nine are Vowels inclusive of the nasal point. This language is written in two characters; one of which is termed Bálbodh, and the other Gujarátí. The former alone represents the oral sounds of the language correctly, while the latter is defective in this respect, having no proper letters of several sounds which are of common occurrence in the language. The letters are written and read from left to right, as in English.

GUJARÁTÍ ALPHABET.

Vowels.

અ a આ á ઈ i ઉ u એ e ઐ ai ઓ o ઔ au ° am.

Consonants.

ક ka ખ kha ગ ga ઘ gha ચ cha છ chha જ ja
ઝ jha ટ ta ઠ tha ડ da ઢ dha ત na ત ta થ tha
દ da ધ dha ન na પ pa ફ pha બ ba ભ bha મ ma
ય ya ર ra લ la વ va શ or ષ sha સ sa હ ha.

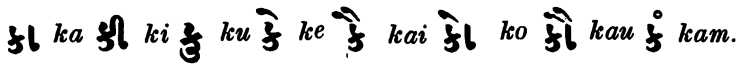
The Coalescent Vowels or Diacritical points are as follows, and are termed the *Bárákhadi* when combined with the whole of the Consonants, which they always succeed.

Coalescent Vowels.


ek be má'tar be má'tar
ka'no aiju vá'ddu má'tar má'tar ka'no ka'no anusvar.

Which are applied to consonants in the following manner.

First line of the Barakhadi.


ka ki ku ke kai ko kau kam.

The same rule applies to the rest of the consonants.

Compound Letters.

When two or more Consonants come together without the intervention of a Vowel, they coalesce and form a compound character termed a *Jodakshar*. No general or definite rules can be given for their formation, except that the last letter of the group remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form.

The only specific rule that can be laid down has reference to the letter २, which, being of frequent occurrence in compound letters, is written over the group in the form of a crescent thus, (̣) when it is to be sounded first; and when it follows another letter, it is represented by an oblique stroke thus, (̤) and occasionally by changing its primitive form.

The following are a few of the most ordinary compound letters used in Gujarátí.

Double Consonants.

Compound Letters ત તથ ત ન નમ મ મ સ સમ ગ ગ

Compounded of તત તથ નન તન મમ સન સમ ગગ

Compound Letters જ જ ત પ વ ફ ઢ

Compounded of જત જત રપ રવ રક વર

Compound Letters બ બ સ સ સ જ પ પ ધ

Compounded of બબ સસ સત જવ પત ધન

Compound Letters ય ય જ જ હ હ મ મ ન ન ત ત

Compounded of યય જજ હહ મમ નન તત

ETYMOLOGY.

PARTS OF SPEECH.

There are Eight Parts of Speech in Gujarátí, viz. Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction, and Interjection. The first four Parts of Speech are declinable, and the five last are indeclinable.

Article.

Both the English Definite and Indefinite Articles are inherent in the Gujarátí Noun, and the nature of the subject can, therefore, alone point out which of the two is intended.

The place of the Indefinite Article is well supplied by the numeral એક *one*, and sometimes by the Pronoun કેઈ *any*, and the Definite Article by the Demonstrative Pronoun આ or એ *this*, તે or તેણે *that*, and તેજ *the very same*.

NOUN.

Nouns in Gujarati admit of inflection to express Gender, Number, and Case.

Gender.

Nouns in Gujarati have three Genders, Masculine, Feminine and Neuter.

Nouns ending in the Vowel ે are generally Masculine, those terminating with the Vowel ૃ are Feminine, while those ending in ુ are Neuter.

No rule can be given to determine the genders of nouns that end in consonants having no diacritical vowel attached to them. In such cases the genders may be determined by observing which of the three interrogatives, કેવો, કેવી, કેવું, are applicable to the nouns.

If the Masculine ends in ે, the Feminine is usually formed from it by changing the ે into ૃ, and the Neuter by changing the Masculine termination ે into ુ as, કુતરો *a dog*, કુતરી *a bitch*, and કુતરું *a dog or bitch*. Some Masculine Nouns ending in ૃ make their Feminine by changing that termination into ુ, with the Vowel mark (ે) *ek káná* sometimes attached to the preceding consonant, as, ધોળો *a washerman*, ધોળી *a washerwoman*, etc.

Sometimes different words are used to distinguish the sexes, as, પાપ *a father*, મા *a mother*, બહેન *a sister*, બાઈ *a brother*, રાજ *a king*, રાણી *a queen*, &c.

Number.

Nouns in Gujarati have two Numbers, Singular and Plural.

The following rules, although not strictly applicable in every case, will serve to assist in forming the Plurals of most Nouns.

1. The Plural of most words ending in અ, is formed by changing the અ into ઓ, as, માણસ *a man*, માણસો *men*.

2. The Plural of most words ending in ઓ and ડું, is formed by changing these terminations into આ and આં, as, ઘોડો *a horse*, ઘોડા *horses*, કુતરું *a dog*, કુતરાં *dogs*.

3. Most words ending in આ and ઈ, form their Plurals by adding ઓ, as, કાઆ *sex*, કાઆઓ *sexes*, બકરી *a she-goat*, બકરીઓ *she-goats*.

Case.

There are three cases in Gujarati without Prepositions, the Nominative, Accusative and Vocative. The rest are formed by means of significant Prepositions and terminations, or affixes being added.

The inflections of the other cases may thus be abstracted.

	<i>Sing.</i>				<i>Plu.</i>		
Gen.	ને	m.	ની	f.	નું	n.	Of. ના m. ની f. નાં n. Of.
Dat.	ને				To.	ને	To.
Ab.	એ.	થી.	યકી.		From.	એ. થી. યકી.	From.

The Vocative may be preceded by the Interjection અરે, એ, &c., answering to the English *O, Oh! &c.*

Declension of Nouns.

For all practical purposes, the Gujarati Noun may be reduced to six cases, and as the Declensions differ in some respects, they may be formed into two classes; viz. those which have no oblique form, whether with or without Prepositions; and those which have such oblique form.

The first class includes all Monosyllables, and other Substantives, irrespective of termination, except such as end in the Vowel એ, and also the Vowel ઊ when headed by the *anusvara*.

The second class comprises all Substantives, not Monosyllables, ending in એ and ઊ. Such Nouns inflect in the oblique cases in આ.

FIRST CLASS.

This Declension includes such Nouns as end in Consonants.

નામ A Name.

<i>Sing.</i>	<i>Plu.</i>
Nom. નામ A name.	નામો Names.
Gen. નામનો Of a name.	નામોનો Of names.
Dat. નામને To a name.	નામોને To names.
Ac. નામ A name.	નામો Names.
Ab. નામે By a name.	નામોમે By names.
Voc. નામ or અરે નામ O name.	નામો or અરે નામો O names.

The following Declension includes such Nouns as end in Vowels.

મા A Mother.

Nom. મા A mother.	માઓ Mothers.
Gen. માનો Of a mother.	માઓનો Of mothers.
Dat. માને To a mother.	માઓને To mothers.
Ac. મા A mother.	માઓ Mothers.
Ab. મામે By a mother.	માઓમે By mothers.
Voc. મા or અરે મા O mother.	માઓ or અરે માઓ O mothers.

SECOND CLASS.

This Declension includes such Nouns as end in એ.

છોકરો A Boy.

Nom. છોકરો A boy.	છોકરાઓ Boys.
Gen. છોકરાનો Of a boy.	છોકરાઓનો Of boys.

Dat.	છોકરાને	To a boy.	છોકરાઓને	To boys.
Ac.	છોકરો	A boy.	છોકરાઓ	Boys.
Ab.	છોકરાએ	By a boy.	છોકરાઓએ	By boys.
Voc.	છોકરા or અરે છોકરા	O boy.	છોકરાઓ &c.	O boys.

The following Declension includes such Nouns as end in ઉ.

ઈડું An Egg.

Nom.	ઈડું	An egg.	ઈડાં	Eggs.
Gen.	ઈડાંનો	Of an egg.	ઈડાંનો	Of Eggs.
Dat.	ઈડાંને	To an egg.	ઈડાંને	To eggs.
Ac.	ઈડું	An egg.	ઈડાં	Eggs.
Ab.	ઈડાંએ	By an egg.	ઈડાંએ	By eggs.
Voc.	ઈડાં or અરે ઈડાં	O egg.	ઈડાં &c.	O eggs.

When a Substantive terminates in a Consonant, the Ablative form એ is added in its coalescent form ; and if the final letter be a Vowel, the Ablative suffix એ is put in its isolate form. But when the noun ends in the Vowel એ, the Ablative form cannot be indicated in the above manner, unless it be a monosyllable ; thus, જાંએ ground, which answers both for the Nominative and Ablative cases.

PRONOUN.

Pronouns in Gujarati may be classed under four heads, viz., Personal, Definitive, Interrogative and Relative. They are declined very nearly in the same manner as Nouns.

Personal Pronouns.

Personal Pronouns necessarily comprehend their Genitive cases, the signs of which are રી. તી. ડું in the first and second persons, and ની. તું in the third person, in which form they become Possessive Pronouns.

The Feminine distinction in ી, and the Neuter in ુ should be borne in mind throughout the cases.

હું I.

Nom. હું.	I.	અમે.	We.
Gen. મારો. ી. ે	Of me, my.	અમારો. ી. ે	Of us.
Dat. મને	To me.	અમને.	To us.
Ab. મેં. મારાથી. થકી.	From, or by me.	અમે. અમોએ. અમારાથી. થકી.	From, or by us.

તું Thou.

Nom. તું	Thou.	તમે. તમો	You.
Gen. તારો. ી. ે	Of thee, thy.	તમારો. ી. ે	Of you, your.
Dat. તને	To thee.	તમને. તમોને	To you.
Ab. તેં. તારાથી. થકી.	From, or by thee.	તમે. તમોથી. તમથી.	From, or by you.

તે He.

Nom. તે.	He, she, It.	તેઓ.	They.
Gen. તેનો. ી. ું	Of him &c.	તેઓના.	Of them.
Dat. તેને.	To him &c.	તેઓને.	To them.
Ab. તેણે. તેથી. થકી.	From, or by him &c.	તેઓએ. તેઓથી. થકી.	From, or by them.

The word મેં is used with the past tenses of transitive words only, as, મેં કરું I did ; મેં લીધું I took, and હું with all other tenses, as well as with the past tenses of intransitive words ; as, હું ગયો I went, હું પડ્યો I fell.

The word તે is used to express the third person remote, as, તેણે કરું he did it.

Reflective Pronouns.

પોતે Self, or Selves.

Nom.	પોતે	Self, or selves.	} Singular and Plural.
Gen.	પોતાનો, ની, નું	Of self &c.	
Dat.	પોતાને	To self &c.	
Ab.	પોતે	By self &c.	

આપણુ We, &c.

Nom.	આપણુ	We.
Gen.	આપણો	Ours.
Dat.	આપણુને	To us.
Abl.	આપણે, આપણથી, -થી	From, or, by us.

The distinction of the Pronoun આપણુ from અમે will appear at first somewhat perplexing ; the former is used when addressing ones self to another person present ; for instance the phrase આપણુ કાલે જઈશું is translated, *we will go tomorrow* ; whereas, હમે કાલે જઈશું means that, *I and others will go tomorrow*, but not the person addressed.

The compound word પોત પોતે *each respectively*, is declined like પોતે. Example, તેઓ પોત પોતાને ઘેર ગયા, *they went each to his own house*.

The Pronoun પોતે may be used with either of the Personal Pronouns, both singular and plural, thus, હું પોતે *I myself*, તું પોતે *thou thyself*, તે પોતે *he himself*, હમે પોતે *we ourselves*, &c.

Definitive Pronouns.

OF OBJECTS.

આ. એ	This.	} Are declined as the third Personal Pronoun.
તે	That.	
યેણી	That yonder.	Is declined as an Adjective.

આ and એ express proximity, and તે and પેલો remoteness.

The following are indeclinable for Gender and Number, but declinable for Case, as Substantives.

કોઈ	Any, some. (<i>person or thing.</i>)
હરકોઈ	Any, whatever. (<i>person or thing.</i>)
હરકંઈ	Any, whatever. (<i>thing.</i>)
કંઈ	Any, some. (<i>thing.</i>)
એકએક	Every one, each. (<i>person or thing.</i>)
હરએક	Any one. (<i>person or thing.</i>)
કોઈએક	Any, some one. (<i>person or thing.</i>)
કંઈએક	Any, some one. (<i>thing.</i>)

OF QUALITY, QUANTITY, SIZE.

The following are declinable for Gender, Number, and Case.

<i>Singular.</i>				<i>Plural.</i>			
<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
આવો	—વી	—યું	So, (<i>in quality</i>).	એવા	—વી	—વાં	So.
આટલો	—લી	—યું	So, (<i>in quantity</i>).	એટલા	—લી	—લાં	So.
આવડો	—ડી	—ડું	So, (<i>in size</i>).	એવડા	—ડી	—ડાં	So.

Interrogative Pronouns.

The following are declinable for Gender and Number.

OF PERSONS AND THINGS.

	Singular.				Plural.			
	m.	f.	n.		m.	f.	n.	
Sing.	સો	સી	સું	What ?	કયો	કઈ	કયું	Which ?
Plural.	સા	સી	સાં	What ?	કયા	કઈ	કયાં	Which ?

The following are declinable for Case alone.

OF PERSONS.

Nom.	કોણ	Who.	} Sing. and Plu. mas. fem. neu.
Gen.	કોણનો	Of whom.	
Dat.	કોણને	To whom.	
Ab.	કોણે	By whom.	

OF QUANTITY, QUALITY, SIZE.

The following are declinable for Gender, Number, and Case.

<i>Singular.</i>				<i>Plural.</i>			
<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
કેવો	વી	હું	Of what quality.	કેવા	વી	વાં	Of what qualities.
કેટલો	લી	હું	How much.	કેટલા	લી	લાં	How many.
કેવડો	ડી	હું	Of what size.	કેવડા	ડી	ડાં	Of what sizes.

Relative Pronouns.

PERSON AND THING.

Who, Which, What.

Nom.	જે	Who.	જેઓ	Who.
Gen.	જેને	Of whom.	જેઓને	Of whom.
Dat.	જેને	To whom.	જેઓને	To whom.
Ac.	જે	Who.	જેઓ	Who.
Abl.	જેણે	By Whom.	જેઓએ	By whom.

The Correlate is त, he, she, it.

OF QUANTITY, QUALITY, SIZE.

The following are declinable for Gender, Number, and Case.

<i>Relatives.</i>				<i>Singular.</i>	<i>Correlates.</i>			
<i>m.</i>	<i>f.</i>	<i>n.</i>			<i>m.</i>	<i>f.</i>	<i>n.</i>	
તેવો	વી	ું	As (in quality).		તેવો	વી	ું	So, &c.
તેટલો	લી	ું	As (in quantity).		તેટલો	લી	ું	So, &c.
તેવડો	ડી	ું	As (in size).		તેવડો	ડી	ું	So, &c.

<i>Relatives.</i>	<i>Plural.</i>	<i>Correlates.</i>
જેવા વી વાં As (<i>in quantities</i>).	તેવા વી વાં So, &c.	
જેટલા લી લાં As (<i>in qualities</i>).	તેટલા લી લાં So, &c.	
જેવડા ડી ડાં As (<i>in sizes</i>).	તેવડા ડી ડાં So, &c.	

ADJECTIVE.

Adjectives in Gujarátí are reducible to two classes, those that have an oblique form, and those that have not an oblique form. The former includes such words that terminate in a simple Consonant or અ, and are indeclinable for Gender, Number, and Case. The general terminations for Adjectives of the second class, when qualifying nouns in the Nominative and Accusative cases, are as follows.

સારો Good.

Nom. and Ac.

<i>Singular.</i>	<i>Plural.</i>
m. એ as સારો છોકરો.	આ as સારા છોકરાઓ.
f. ઝી as સારી છોકરી.	ઝી as સારી છોકરીઓ.
n. યું as સારું છોકરું.	આં as સારાં છોકરાંઓ.

When joined to nouns in the remaining cases, the termination in both numbers are આ, ઇ, ઝાં.

Degrees of Comparison.

Adjectives in Gujarátí have no Degrees of Comparison, but this defect may be supplied in the following ways.

Adjectives significative of Degree are conjoined with another Adjective expressing the quality, as, વળું સારું *better*, ઘણું ખોટું *very bad*, &c.

COMPARATIVE DEGREE. In order to express comparison, the Preposition થી *from*, or, કરતાં *than*, is added to the word expressing the object, and the Adjective follows, as, હું તેથી સારો છું *I am better than he*, પણ કરતાં હું બુધીવાન છું *I am wiser than a beast*.

SUPERLATIVE DEGREE. This Degree is expressed by adding to the Adjective a word signifying most, greatest, &c, as, હું સર્વથી ઝહેન્મો છું *I am the wisest of all, &c.*

VERB.

Gujarati Verbs are of three kinds, Active or Transitive, Neuter or Intransitive, and Passive. They admit of inflection to express Gender, Number and Case

Formation of Tenses.

Every Infinitive in Gujarati ends in ૃ, as, કરું *to do*, which termination being taken away, leaves the Second Person Singular of the Imperative, or Root of the Verb, કર *do thou*. By adding ૃ to the Root, the Present Tense of the first person is formed, as, હું કરું *I do*; and the Present Tense of the second and third persons is formed by changing the termination ૃ into છે, and placing a *ma'tar* over the last letter of the Root, thus, કરે છે *doing*. The Future Tense is formed by adding the termination ીસ to the Root, as, હું કરીસ *I shall or will do*, and the Aorist by adding the Vowel mark ુ to the Root, as, હું કરીં *I may do*. The Perfect Participle is formed by adding the terminations ીને or ીકે to the Root, as, કરીને or કરતો કે *having done*.

These rules are alike applicable to all kinds of Verbs.

Conjugation of the Verb.

All Verbs in Gujarati are reducible to one Conjugation.

The Auxiliary Verb થવું *To be*, answers completely every purpose of our, *Have, Do, &c.*

AUXILIARY VERB.

થવું *To Be.*

Present Tense.

હું છું I am.	અમે છીએ We are.
તું છે Thou art.	તમે છો You are.
તે છે He is.	તેઓ છે They are.

Past Tense.

હું હતો I was.	અમે હતા We were.
તું હતો Thou wast.	તમે હતા You were.
તે હતો He was.	તેઓ હતા They were.

Future Tense.

હું થઈશ I shall or will be.	અમે થઈશું We shall or will be.
તું થશે Thou shalt or wilt be.	તમે થસો You shall or will be.
તે થશે He shall or will be.	તેઓ થશે They shall or will be.

TRANSITIVE VERB.

મારવું *To Beat.*

Present Tense.

હું મારું છું I am beating.	અમે મારીએ છીએ We are beating.
તું મારે છે Thou art beating.	તમે મારો છો You are beating.
તે મારે છે He is beating.	તેઓ મારે છે They are beating.

Past Tense.

મને માર્યો I beat.	અમે માર્યો We beat.
તે માર્યો Thou beatedst.	તમે માર્યો You beat.
તેણે માર્યો He beat.	તેઓએ માર્યો They beat.

Perfect Tense.

મેં માર્યો છે	I have beaten.	અમે માર્યો છીએ	We have beaten.
તેં માર્યો છે	Thou hast beaten.	તમે માર્યો છે	You have beaten.
તેણે માર્યો છે	He has beaten.	તેઓએ માર્યો છે	They have beaten.

Imperfect Tense.

હું મારતો હતો	I was beating.	અમે મારતા હતા	We were beating.
તું મારતો હતો	Thou wast beating.	તમે મારતા હતા	You were beating.
તે મારતો હતો	He was beating.	તેઓ મારતા હતા	They were beating.

Pluperfect Tense.

મેં માર્યો હતો	I had beaten.	અમે માર્યો હતો	We had beaten.
તેં માર્યો હતો	Thou hadst beaten.	તમે માર્યો હતો	You had beaten.
તેણે માર્યો હતો	He had beaten.	તેઓએ માર્યો હતો	They had beaten.

Future Tense.

હું મારીશ	I shall or will beat.	અમે મારીશું	We shall or will beat.
તું મારીશ	Thou shalt or wilt beat.	તમે મારશો	You shall or will &c.
તે મારશે	He shall or will beat.	તેઓ મારશે	They shall or will &c

Aorist.

હું મારું	I may beat.	અમે મારશે	We may beat.
તું મારે	Thou mayst beat.	તમે મારે	You may beat.
તે મારે	He may beat.	તેઓ મારે	They may beat.

IMPERATIVE.

માર Beat thou.

INFINITIVE.

મારવું To beat.

PARTICIPLES.

Present મારતો મારતો Beating.*Past* મરિલો Beaten.*Imperfect* મારીને, મારતોફે Having beaten.

Peculiarity. It should be borne in mind, that **મેં, તું** and **તેણે**, are used instead of **હું, તું** and **તે**, with the past tenses of transitive verbs.

INTRANSITIVE VERB.

બોલવું To speak.

Present Tense.

હું બોલું છું I am speaking.

અમે બોલ્યેછિયે We are speaking.

તું બોલેછે Thou art speaking.

તમે બોલોછે। You are speaking.

તે બોલેછે He is speaking.

તેઓ બોલેછે They are speaking.

Past Tense.

હું બોલ્યો I spoke.

અમે બોલ્યા We spoke.

તું બોલ્યો Thou spokest.

તમે બોલ્યા You spoke.

તે બોલ્યો He spoke.

તેઓ બોલ્યા They spoke.

Perfect Tense.

હું બોલ્યો છું I have spoken.

અમે બોલ્યાછિયે We have spoken.

તું બોલ્યો છે Thou hast spoken.

તમે બોલ્યા છે। You have &c.

તે બોલ્યો છે He has spoken.

તેઓ બોલ્યા છે They have &c.

Imperfect Tense.

હું બોલતો હતો I was speaking.

અમે બોલતા હતા We were speaking.

તું બોલતો હતો Thou wast speaking.

તમે બોલતા હતા You were &c

તે બોલતો હતો He was speaking.

તેઓ બોલતા હતા They were &c.

Pluperfect Tense.

હું બોલ્યો હતો I had spoken.	અમે બોલ્યા હતા We had spoken.
તું બોલ્યો હતો Thou hadst spoken.	તમે બોલ્યા હતા You had spoken.
તે બોલ્યો હતો He had spoken.	તેઓ બોલ્યા હતા They had &c.

Future Tense.

હું બોલીશ I shall or will speak.	અમે બોલીશું We shall or will &c.
તું બોલીશ Thou shalt or wilt speak.	તમે બોલશો You shall or will &c.
તે બોલશે He shall or will speak.	તેઓ બોલશે They shall or will &c.

Aorist.

હું બોલું I may speak.	અમે બોલે We may speak
તું બોલે Thou mayst speak.	તમે બોલે You may speak.
તે બોલે He may speak.	તેઓ બોલે They may speak.

IMPERATIVE.

બોલ Speak thou.

INFINITIVE.

બોલવું To speak.

PARTICIPLES.

Present બોલતો Speaking.*Past* બોલેલો Spoken.*Imperfect* બોલીને, બોલતો કે Having spoken.

Verbs in the past tense are declinable for gender and number; the transitive agreeing with the object, and the intransitive with the subject.

<i>Singular.</i>		<i>Plural.</i>	
<i>Intran.</i>	<i>Tran.</i>	<i>Intran.</i>	<i>Tran.</i>
m. બોલ્યો or માર્યો.		m. બોલ્યા or માર્યા.	
f. બોલી or મારી.		f. બોલીયો or મારીયો,	
n. બોલ્યું or માર્યું.		n. બોલ્યાં or માર્યાં.	

PASSIVE VERB.

માર આવો To be beaten.

Present Tense.

હું માર ખાઉં છું I am being beaten.	અમે માર ખાયે છીએ We are being beaten.
તું માર ખાયછે Thou art &c.	તમે માર ખાવો છો You are &c.
તે માર ખાયછે He is &c.	તેઓ માર ખાયે છે They &c.

Past Tense.

મેં માર ખાધો I was beaten.	અમે માર ખાધો We were beaten.
તેં માર ખાધો Thou wast beaten.	તમે માર ખાધો You were beaten.
તેણે માર ખાધો He was beaten.	તેઓએ માર ખાધો They were beaten.

Future Tense.

હું માર ખાઈશ I shall or will be beaten.	અમે માર ખાઈશું We shall or will be beaten.
તું માર ખાઈશ Thou shalt or wilt &c.	તમે માર ખાશો You shall &c.
તે માર ખાશે He shall &c.	તેઓ માર ખાશે They shall &c.

IMPERATIVE.

તું માર ખા Be thou beaten.

PARTICIPLES.

Present માર ખાતો Being beaten.*Past* માર ખાધેલો Beaten.*Causal Verbs.*

Causal Verbs in Gujarati are formed from their Active and Neuter Verbs by the following rule, which is, however, subject to some exceptions.

By attaching the vowel mark | *kánná* to the letter preceding the last વું, or by inserting વ or ડ, or sometimes ડવ between the last two letters, and by omitting the | *kánná* of the first letter, when it should occur ; as કરવું *to do* ; કરાવવું *to cause to do* ; રમવું *to play*, રમાડવું *to cause to play* ; ગાવું *to sing*, ગાવડાવવું *to cause to sing*.

INDECLINABLE PARTS OF SPEECH.

Under this denomination are included Adverbs, Prepositions, Conjunctions and Interjections.

Adverb.

Most Adjectives in Gujarati may be used Adverbially. As this Part of Speech is not characterized by any peculiar form, it will be sufficient to give some of those in most general use.

અહિંઆ	Here.	કદી	Ever.
અહિંઆથી	Hence.	કદીનહોં	Never.
તહિં	There.	હમેસાં	Always.
કહિં	Where.	હજુર	Yet.
કહિંથી	Whence.	હજુરસુધી	Still.
તેણીગમ	Thither.	હેઠે	Below.
આહાર	Without.	ઉપર	Above.

Preposition.

This Part of Speech is declinable in one instance only, as exhibited below. Some Prepositions follow the Substantive in its original form, others only in the Genitive case, viz., **ના** and **ની**, and others again follow it when placed in the Dative form **ને**.

The Preposition **ના** *of*, is declined as follows :—

<i>Singular.</i>				<i>Plural.</i>			
	<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	નો	ની	નું.	Nom.	ના	ની	નાં.
Oblique	ના	ની	નાં.	Oblique	ના	ની	નાં.

The preposition નો *of*, takes its gender and number from those of the thing possessed; as, તેનો છોકરો, *his son*; તેની છોકરી, *his daughter*; તેનું છોકરું, *his child*; તેના છોકરા, *his sons*; તેની છોકરીઓ, *his daughters*; તેનાં છોકરાંઓ, *his children*.

The following Prepositions are those in most common use.

થી. થકી	From.	By.	With.	પુઠી	After.
માં	In.			પાછલ	Behind.
માંહે	Within.			આગલ	Before. In front.
સીવાય	Besides.	Except.		તરફ	Towards.
વગર	Without.			નીચે	Below.
વિના	Except.			હેઠે	Under.
લગણુ	Up to.			પહે	Like to.
મુધી	As far as.			સાંમો	In front of.
વીરો	About.			ઉપર	Above.
વડે	By.	With.		પર	On.

Conjunction.

Conjunctions are used, as in English, to connect sentences or words. The following are the most common.

તથા. ને	And.	સામાટે	Because.
પણ	Also. But.	પહે	As.
જો. અગર. કદાપી. તે.	If.	સાફ. કીજે. વાસતે.	For.
તોએપણ	Although.	અથવા	Or.
એમ	So.	વગર	Unless.
કે. જે	That.	હજી	Yet.
કરતાં. થી	Than.	વના	Without.

Interjection.

The few Interjections peculiar to this language are.

વાહવાહ	Very good.	છી	Fie.
હાયહાય	Alas. Woe to.	અન્ય	Strange.
ચલચલ	Away.	અરેરે	Oh !

SYNTAX.

Composition of Sentences.

On forming sentences in which the active agent is indicated, the agent is immediately followed by its object, succeeded by the verb; the object being either inflected with **ને** *to*, or remains in its primitive form, thus, **તે કામ કરેછે**, *he is working*.

In Gujarati, the transitive verb takes the gender and number of its object, and the intransitive of its subject, in the past tense; as, **તેણે છોકરો લીધો**, *he took the boy*; **છોકરી લીધી**, *took the girl*; **છોકરું લીધું**, *took the child*; **તે ગયો**, *he went*, **તે ગઈ** *she went*, **તે ગયું** *it went*.

The nominative precedes the verb in a sentence in which the intransitive or passive agent is indicated; as, **તે માણસ જાયેછે**, *that man is going*.

When a sentence is made of two or more nouns of different genders, the verb is placed in the plural of the neuter gender, thus, **બાએડીઓ, બાએડાઓ અને છોકરાઓ ગયાં**, *the women, men and children went*.

When a noun of multitude conveys unity of idea, the verb is placed discretionally in the singular or plural; thus, **તાંહાં ઘણા લોક મળ્યા હતા**, or, **તાંહાં ઘણાલોક મળ્યો હતો**, *many people were assembled there*.

The negative **ન** or **નાં** precedes the imperative, **જાણી** the present, past and future; and **જાણી**, the present and perfect; as, **નાં જા**, *do not go*; **હું જાણી જતો**; *I do not go*, **હું જાણી ગયો**, *I did not go*; **હું જાણી જઈશ** *I will not go*, **હું જાણી જતો**, *I am not going*; **હું જાણી ગયો**, *I have not gone*.

The particle **મી** expresses the Hindustani **मत**, as **તમે જાઓ મી**, *do not (you) go*.

The substantive immediately follows the adjective, by which it is qualified, thus, **સારો છોકરો**, *a good boy*.

The substantive precedes the preposition which governs it, and is placed in the case appropriate to its government, thus, ઘોડાપર, *on the horse*.

An adjective qualifying two or more substantives, of either the same or different genders, agrees only in gender and number with the substantive which it immediately precedes, thus, ને ઇહાં ડાઁએ પુરસ કે સ્ત્રી હોય તો કહે, *if there be a wise man or woman here, say so*.

An adjective used adverbially to qualify an adjective or verb, agrees with it in gender, number and case; thus, ઘણી સારી છોકરી, *a very good girl*; તેણે ઘણું વાંચ્યું, *he read much*.

Personal Pronouns in Gujarati are generally expressed before the verb, and when two or more verbs occur in the same sentence, the pronoun is expressed before the first verb alone, thus, તે કાલે આયો ને રહ્યો, *he came yesterday, and remained*.

When two verbs, one transitive, and the other intransitive, occur together in the past tense, the nominative personal pronoun is applied to each separately, as, તે કાલે આયો, અને તેને કહ્યું, *he came yesterday and said to him*.

A Preposition when governing several substances, is not employed before each of them, but is only put before the last noun.

Adverbs qualifying adjectives or verbs immediately precede them.

Compound Words.

Compound words abound in the Gujarati language, and are generally formed by the union of two substantives, or of an adjective with a substantive, or by conjoining two verbal roots, &c., thus.

મા	A mother.	to	પાપ	A father.	મા	પાપ	Parents.
પાન	A leaf.	to	સોપારી	Betelnut.	પાન	સોપારી	Pa'nsopari.

ભાઈ	Brother.	to બેહેન	Sister.	ભાઈબેહેન	Brother & sister.
પરમ	Greatest.	to દેવ	God.	પરમેશ્વર	Supreme God.
માર	Beat.	to નાખવું	To put.	મારીનાખવું	To kill.

Derivative Words.

Derivative words abound in the Gujarati language, which are derived chiefly from the Sanskrit and Persian. The following vocables will be found exceedingly useful, as they frequently occur in the course of ordinary writings and conversations.

૧	to દોસ્ત	A friend.	દોસ્તી	Friendship.
પણુ	to ગહો	Wise.	ગહપણુ	Wisdom.
નારો	to લખ	Write.	લખનારો	A writer.
વાર	to ઉમેદ	Hope.	ઉમેદવાર	An expectant.
ગર	to સોદા	Goods.	સોદાગર	A merchant.
દાર	to જમીન	Land.	જમીનદાર	A landholder.
વાન	to ગાડી	A cart.	ગાડીવાન	A carter.
ખાનું	to કાર	Work.	કારખાનું	A workhouse.
શાલા	to ધર્મ	Alms.	ધર્મશાલા	An almshouse.

Contractions of Words.

In epistolary correspondence in Gujarati, a great many contractions of words are employed, attention to which will be found to be of great assistance in reading manuscript documents. The following are a few of the most common that are made use of in letters and petitions.

વાં	for વાર	A day of the week.	ખીં	for ખીજું	Again.
લાં	for લખતં	Writes.	તાં	for તથા	And.
હાં	for હસ્તક	By, thro' the hands of.	ખાં	for બાદ	After.
તાં	for તારિખ	Day or date.	કાં	for કાગળ	A letter.
રૂ	for રૂપિયા	Rupees	સં	for સંવત, સને	Year.

Gujarati Numbers.

CARDINALS.

૧ એક	One	૯ નવ	Nine	૧૭ સતર	Seventeen
૨ બે	Two	૧૦ દશ	Ten	૧૮ હરાડ	Eighteen
૩ ત્રણ	Three	૧૧ અગિયાર	Eleven	૧૯ એગણીસ	Nineteen
૪ ચાર	Four	૧૨ બાર	Twelve	૨૦ વીસ	Twenty
૫ પાંચ	Five	૧૩ તેર	Thirteen	૨૧ એકવીસ	Twenty one
૬ છ	Six	૧૪ ચૌદ	Fourteen	૩૦ ત્રીસ	Thirty
૭ સાત	Seven	૧૫ પંદર	Fifteen	૪૦ ચાલીસ	Forty
૮ આઠ	Eight	૧૬ સોલ	Sixteen	૫૦ પચાસ	Fifty

ORDINALS.

પહેલો	First	ત્રીજો	Third	પાંચમો	Fifth
બીજો	Second	ચોથો	Fourth	છઠ્ઠો	Sixth

The Ordinals are formed from the Cardinals by the addition of મો. The above, excepting the *fifth*, are, however, the only exceptions to this rule.

Fractional Numbers.

$\frac{1}{4}$ પા	$1\frac{1}{4}$ સવા	$2\frac{1}{4}$ સવાબે	75 પોણોસો
$\frac{1}{2}$ અરધો	$1\frac{1}{2}$ દોહોડ	$2\frac{1}{2}$ હડી	125 સવાસો
$\frac{3}{4}$ પોણો	$1\frac{3}{4}$ પોણાબે	$2\frac{3}{4}$ પોણાત્રણ	175 પોણાબસો

Days of the Week.

રવિવાર	}	Sunday.	બુધવાર	Wednesday.
આદિતવાર			બુદ્ધસ્પતવાર	Thursday.
સોમવાર		Monday.	શુક્રવાર	Friday.
મંગળવાર		Tuesday.	શનિવાર	Saturday.

Lunar Months.

ચૈત્ર.	April	આશો, અશ્વિન.	October
વૈશાખ.	May	કારતક.	November
જેઠ.	June	માગશીર.	December
આષાઢ.	July	પોષ.	January
શ્રાવણ.	August	માઘ, માહા.	February
ભાદરવો.	September	ફાગણ.	March

Each lunar Month is divided into two parts of 14 or 15 days, viz., the light or first division of the month, when the moon is on the increase, which is termed સુદ; and the dark or last division when the moon is on the decrease, is called વદ. These words are invariably subjoined to the names of the months, in order to distinguish the two divisions.

The first day of each month is called સુદ પાડવો, and the 15th, being the last day of the light division or full moon પુનેમ. The first day of the dark nights is termed વદ પાડવો, and the last day of the month અમાસ.

Grammatical Terms.

The following are a few of the grammatical terms used in the Gujarati language.

Noun નામ.	Masculine Gender પુલ્લિંગ.
Pronoun સર્વનામ.	Feminine „ સ્ત્રીલિંગ.
Adjective વિશેષણ.	Neuter „ નપુંસકલિંગ.
Verb ક્રિયાપદ.	Singular એક વચન.
Adverb ક્રિયાવિશેષણ અવ્યય.	Plural અનેક વચન.
Preposition શબ્દયોગી અવ્યય.	Number વચન.
Conjunction હિતયાન્વયી અવ્યય.	Grammar વ્યાકર્ણ.
Interjection કેવળપ્રયોગી અવ્યય.	Active Verb સકર્મક ક્રિયાપદ.
Gender લિંગ.	Neuter Verb અકર્મક ક્રિયાપદ.
Case વિભક્તી.	Causal Verb પ્રયોજ્ય.

A SELECTION OF EASY READING IN
GUJARATI.

એક સાપ લોહારની દુકાનમાં જઈને, કાંઈ ખાવાનું લેવાસાથે ઉંચે નીચે ડોલતો હતો. તેણે એક રેતડી દીધી. તેને ખાવા ગયો. તે વખત રેતડી તેને તિરસ્કાર કરીને કેહેછે. અરે ભૂખ ! તું મને અડીશ નહીં, શામાટે જે હું લોહોડું અને તિખાને ખાનારી, તે મને ચાવીને તારા દાંત અત્ર પડશે.

કોઈ એક પરવત, હું વાહુંછું એવું ડોલ ધાલીને, ઘણો કષ્ટિત થઈને બરકા પાડવા લાગ્યો. તે સાંભલીને આસપાસના સર્વ લોક એકઠા થયા. અને પરવતનાં પેટમાંથી કાંઈ સારી મોટી વસ્તુ નિકલશે, એવું જાણીને ઘણી વારસુધી મોટી આશાએ વાટ જોતા હતા. છેલી વારે એક ઉંદર કુતકારો મારીને બાહર આવ્યો.

એક કુતરો મોંઝામાં માંસનો કડકો ધાલીને નદી ઉતરીને પેલે તીરે જતો હતો, તેણે પોતાની છાયા પાણીમાં દીધી તારે તેના મનમાં આવ્યું કે આ કોઈ બીજો કુતરો માંસનો કડકો લેઈને જાએછે તે હું એની પાસેથી ખુંચી લેઉં એવો વિચાર કરીને પોતાનું મોંડું ઉઘાડીને લોભથી તે લેવા ગયો તો મોંઝામાનું માંસ પાણીમાં પડ્યું તે તળે બેઠું તે ફરીને એને મળ્યું નહીં.

એક શિખાલ ભુખે પીડાએલું ફરતું ફરતું દરાખના માંડવાતળે આવ્યું. ઉંચું જોયું એટલે સારી પાકેલી દરાખોના ભુખા લટકતા દીઠા, પણ માંડવો ઉંચો માટે હાથમાં આવતાં નથી, વાસ્તે કુતકારા મારી મારીને થાક્યું પણ એકે દરાખ હાથમાં આવી નહીં. છેલી વારે લગાર વેગલું જઈને દરાખો સામું જોઈને કેહેછે, આ દરાખો જે લેશે તે લ્યો, પણ હું તો કાચી અને ખાટી જાણીને મુકીને બેઠું.

કોઈ એક જાતીનો મૃગ છે. તેની નાભીમાં કસ્તુરી થાએ છે. માટે તે નજરે પડ્યો હોય તો, કેટલાક લોક તેની પછવાડે ચઢીને, તેને મારીને કસ્તુરી કાઢાડી લે છે. એક વખત એવો એક મૃગ નાસે છે, અને તેની પછવાડે કુત્રાં અને પારધી લાખ્યાં છે તે વખત હરણને માણસંકટ આવ્યું. જીવવાનો ઉપાય સુજે નહીં. એટલામાં તેને વિચાર સુજ્યો. જે આ મારનારા કસ્તુરી માટે મને મારવાને ઈછે છે, બીજું કાંઈ કારણ નથી. માટે તેટલી કાઢાડી નાખું તો સુખી થાઉં. પછી તેણે ધૈર્ય રાખીને કસ્તુરી કાઢાડી નાખી, એટલે સંકટમાંથી છુટ્યો.

એક બલદ બીડમાં ચરતો હતો ત્યાં ન્હાનાં ન્હાનાં દેડકાં કરતાં હતાં તેઓમાંનું એક દેડકું બલદના પગ તળે ચંપાઈને મરી ગયું. તે વાત બીજે દેડકે ઘેર જઈને પોતાની માને કહી, અને વલી બોલ્યું કે એવડો મોટો જીવ મેં કોઈ દિવસે દિઠો નોહોતો. તે સાંભળીને દેડકી પોતાનું પેટ ઘણું ફુલાવીને બોલવા લાગી જે તે જીવ આવડો મોટો છે? દેડકો બોલ્યો, આ એ કરતાં ઘણો મોટો છે ફરીને તેથી વધુ પેટ ફુલાવીને દેડકી બોલી આટલો છે? તે બોલ્યો આ તું પેટ ફૂટે એટલી ફૂલે તોએપણ તેના જેવડી થાય નહીં તે સાંભળીને ગર્વથી ઘણુંજ ફુલવા લાગી એટલામાં પેટ ફાટી ગયું અને તે મરી ગઈ.

એક ઘણો મરીબ સંતાજી એવે નામે મજુર હતો, તેને ન્હાનાં ન્હાનાં છ છોકરાં હતા, તેઓનું પેટ કેમ ભરાશે માટે એક દાહાડો તેને ઘણી ચિંતા થઈ; તેમાં બીજું એવું થયું જે તે વરસમાં અંન સાંચું પાક્યું નહીં માટે આગલાં વરસ કરતાં ઘણો બમણો મોંઘો થયો. સંતાજી રાત દાહાડો મેહનત કરે તોપણ છોકરાંને જાડો પાતલો રોટલો પેટ ભરીને ખવાડવાને પુરા પૈસા તેને મળે નહીં એવો તે ઘણો દુઃખમાં પડ્યો. એક દિવસ તેણે પોતાનાં સઘલાં છોકરાંને પાસે બોલાવ્યાં અને આંખોમાં આંસુ આણીને કહે છે અરે મ્હારાં વાહલાં છોકરાં હોણ ઘણો ઘણો મોંઘો છે હું આટલી મેહનત કરું છું તોપણ તમારું પેટ ભ-

રાય એટલો રાણો મને મલતો નથી એવી મ્હારી અવસ્થા છે. તમે જુઓ જે સઘલા રાહડાની મારી મજુરી આટલા એક રોટલામાં ખર્ચ થાયછે માટે મને જેટલું મલેછે તેટલામાં નિર્વાહ તમારે કરવો જોઈએ, બીજો કસો ઉપાય નથી; અને એટલે તમારાં પેટ ભરાતાં નથી તે ખરાં પણ વારૂ જીવતાં બચસો. એટલું બોલીને તે છાનો રહ્યો.

કોઈએક તલાવમાં કંબુગ્રીવ નામે કાચબો રહેતો હતો. તેના મિત્ર સંકટ ને વિકટ નામે કરીને બે હંસહતા તે તલાવને કાંઠે આવીને પેલા કાચબા સાથે સુખ દુખની વાર્તા કરે. એક વરસ તે દેશમાં વરસાદ થયો નહીં એટલે વાવડી તલાવો બધાં સુકાઈ ગયા તે સમે કાચબો હસીને કેહેછે; રે મિત્રો! પાણી વિના હું મરીજાઉં છું હવે કેમ કરિયે? તે બોલ્યો, રે! ધીરજ નહીં મુક. કહ્યું છે. મોતની વેળાએ પણ જે ધીરજ નથી મુકતો તેને ઉપાએ સુજેછે; ને બીજું પોતાના મિત્રના કષ્ટ સમે જો કામે નહીં આવે તો તે મિત્ર શા કામનો ? માટે તું કાંઈ ચિંતા નહીં કર, હમે કાંઈ ઉપાય સોધી કાઢીયેછિયે. પછી તે હંસોયે એક લાકડી લાવીને કાચબાને કહ્યું તું આ લાકડીને મોંડેથી વચમાં મજબૂત પકડ ને બે છેડા હમે બે જણા પોતાના વાંસા ઉપર મુકીને તને લેઈ ઉડી જઈશું ને જાહાં પાણી હશે તાંહાં મુકીશું; પણ ખબરદાર જો માર્ગ વચ્ચે મોંડું ઉઘાડશે તો તું જાણ. કાચબે હા કહીને હંસો તેને આકાશપંથે કરી લેઈ ચાલ્યા તે જોઈ એક શેહેરનાં માણસો એકઠાં થયાં ને આગલી કરીને એક બીજાને દેખાડેછે રે જુઓ જુઓ, શું અચરત છે! જે એક લાકડીને બે પંખી વલખ્યા છે ને વચમાં કંઈ ચક્કર સરખું દિસેછે. તે લોકની મંડળી જોઈ કાચબાને ધીરજ નહીં રહી. તે વારે પેલા લોકો શા કાજે મળ્યા છે એમ હસીને પુછવા લાગ્યો એટલામાં લાકડીથી મોંડું છુટી ગયું ને તે હેઠલ પડ્યો તેને લોકે તરત મારીનાખ્યો.

FAMILIAR PHRASES.

Where are you going ?	તમે કાંહાં જાઓ છો.
Whence have you come ?	તમે કાંહાંથી આંબ્યા.
What is your name.	તમારું નામ શું છે,
Bring a chair.	ચુરશી લાવો.
Go and see.	જમને જોજો.
Be quiet ?	છાના રહો.
Come quickly.	વેહેલા આવો.
See who is there.	જુઓ કે કોણ છે.
Where do you live ?	તમે કાંહાં રહો છો.
Do not trouble me.	મને તસ્દી ન દો.
I am very busy.	મારે ઘણું કામ છે.
I want to go out.	મારે બાહાર જવું છે.
Extinguish the lamp.	દીવો હોલવો.
Bring a light.	દીવો લાવો.
Come back quickly.	પાછા જલદી આવો.
What o'clock is it. ?	કેટલા વાગ્યા.
Have you any money ?	તમારી પાસે પધસા છે.
I do not understand.	હું સમજતો નથી.
I am in a hurry.	મને ઉતાવળ છે.
Never mind.	કંઈ ચિંતા નહીં.
Is any body there.	તાંહાં કોઈ છે.
I have no money.	મારી પાસે પધસા નથી.
I will give it to you to-morrow.	હું કાલે તમને આપીશ.
My servant is gone out.	મારો આકર બાહાર ગયો.
Teach me Gujarati.	મને ગુજરાતી બતાવો.
Pay the postage.	ટપાલના પધસા આપો.
Come back quickly.	જલદી પાછા આવો.
Go early in the morning.	સવારે વેહેલા જાઓ.
What is the price of this book.	આ ચોપડીની કીમત શું છે.
Get dinner ready.	ખાણું તૈયાર કરો.
Tell him to stop a little.	તેને કહો કે સંચુર રાખો.
Who wrote this letter ?	આ કાગલ કોણે લખ્યો.
What is the cost of this ?	આની સી કીમત છે.
Let him go.	તેને જવા દો.
Whose servant are you ?	તમે કોણના આકર છો.

Speak the truth.
 Come next week.
 Wake me in the morning.
 I do not like this.
 Do this carefully.
 Come and visit me.
 He is not to be trusted.
 Open all the windows.
 That is very cheap.
 Your goods are very dear.
 I want a pen and ink.
 Do that work well.
 Speak softly.
 Shut that door.
 Open this door.
 Keep it always open.
 Bring some hot water.
 Have the horse shod.
 You have made a mistake.
 This tea is not good.
 What is the day of the week.
 Go and see.
 I do not credit it.
 Why did not you come sooner ?
 What day of the month is this ?
 It is very hot.
 What does he want ?
 Why is he come ?
 It is not good.
 Where did you buy it ?
 What is the price of this ?
 You ask too much.
 He is a lazy fellow.
 What noise is that below.
 What is this called in Gujarāṭī ?
 What do you want.
 What is that ?

સાચું જોલો.
 આવતે અઠવાડીએ આવજો.
 સવારે મને જગાડજો.
 આ મને સાફ લાગતું નથી.
 આ કામ ખબરદારીથી કરો.
 તમે મને મલવા આવજો.
 એનો કાંઈ ભરોસો નથી.
 સઘલી ખારિઓને ઉઘાડો.
 તે ઘણું મસ્તું છે.
 તમારો સામાન ઘણો મોઢો છે.
 શાહી કલમ જોઈએ.
 તે કામ સારી પેઠે કરો.
 ધીમે ધીમે જોલો.
 તે ખારણું બંદ કરો.
 આ ખારણું ઉઘાડો.
 હમેસ ઉઘાડું રાખો.
 હનું પાણી લાવો.
 ધોડાને નાલ બંધાવો.
 તમે ચુક કીધી છે.
 આ ચાહા સારી નથી.
 આજ શો વાર.
 જમને જુવો.
 હું માનતો નથી.
 તમે વેહેલા કેમ નહીં આવ્યા.
 આજ કેટલામી તારિખ છે.
 બહુ ગરમી થઈ છે.
 તેને સું જોઈએ.
 તે સા સાફ આવ્યો છે.
 તે સાફ નથી.
 તમે કાંઈથી લીધું.
 એની કિંમત શી છે.
 તમે ઘણું માગો છો.
 તે મુસ્તી છે.
 હેઠે ખુમ શી છે.
 એને ગુજરાતીમાં શું કહે છે.
 તમને શું જોઈએ.
 તે શું છે.

